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ABSTRACT

An Indian self-esteem curriculum activity book, whose title is a Cherokee word meaning "light of sun shining on everything," was developed to provide activities to encourage Indian children (K-8) to appreciate their Indian cultural heritage and feel positive about themselves, their families, and their children. Each of 23 activity sections, illustrated with drawings, lists objectives, tools needed, procedures, suggestions, and goals, and provides a space to write remarks. An Agaliha activity encourages children to discuss the sun and its rays and relate them to the uniqueness of the differences of others. An ongoing project to construct a Hopi sun face mobile is designed to help children learn words to build self-esteem and pride in their heritage. A calendar activity gives names of the months used by six Indian tribes. Other activities emphasize the uniqueness of each individual, the importance of personal interests and individual values, harmony with nature, the unity and differences of Native people, awareness of Native foods, differences in interpretation and perception, awareness of Indian history by using quotes from Indian orators, and respect for other people's opinions and individuality. Many of the activities involve word skills and craft projects. (MH)

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INDIAN
SELF-ESTEEM CURRICULUM ACTIVITY BOOK

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IN MY
GRANDFATHER'S TIME,
KNOWLEDGE OF THE
WORLD WAS THE POWER;
IN THIS
GENERATION KNOWLEDGE IS
THE POWER OF THE
WORLD.

IRVING STANDING CHIEF

AGALIHA'

A-ga-Li-ha' — A Cherokee word meaning,

"light of sunshining on everything."

THIS IS DEDICATED IN MEMORY OF

ELENA IDA JO HALFMOON

AND TO ALL CHILDREN

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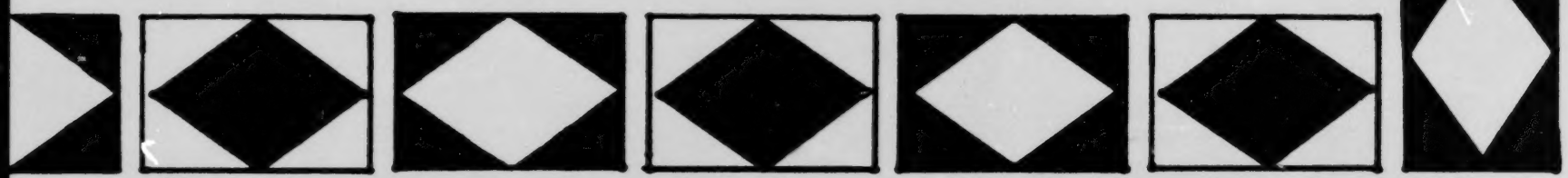
INDIAN DEVELOPED CURRICULUM and PUBLISHING CORP.



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Educational Service District No. 121

Dear Readers:

Agaliha' (a-ga-li-ha') is a Cherokee word, meaning "light of sun shining on everything." Special thought went into picking this word; it shows the rays of the sunshine and gives energy to every living creature and things.

The Agaliha' has been developed to give activities to encourage children to appreciate their Indian cultural heritage. The aim is to help Indian children to feel positive about themselves, their families and their children.

These activities help in the growing need to encourage self-esteem and human relations. These activities have been designed for students ranging from kindergarten through grade eight. The ultimate success of this booklet is dependent upon the teacher's sensitivity and capability in the human relations area.

The question of Indian ethnic identification of students may arise when these activities are being used. Our suggestion is to focus on creating an atmosphere where students are encouraged to self-identity. Students who are unsure of their heritage should encouraged to seek information from home. Teachers are encouraged to refrain from imposing identification on students. Where the student's background includes several cultures, the richness of diversity within individual, as well as, among individuals could be underscored.

If you wish clarification or training on the enclosed material, contact Title IV Indian Education Office. (206) 472-6309 or (206) 593-4838.

Thank You,

Celia F. Thomas, Coordinator

Kathryn M. Sims, Author & Illustrator
Educational Service District No. 121
Indian Education Department

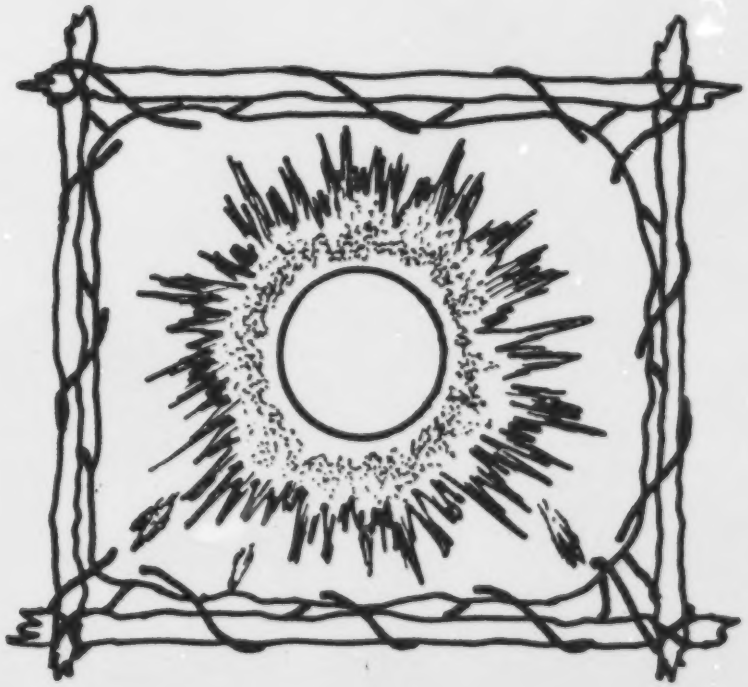
AGALIHA'

OBJECTIVES: To point out that the world is exciting and benefits us because of the variety of Indian heritage.

TOOLS: Yellow paper cut into circles, white sheets of construction paper, paste and colored pens (or water colors, brushes and water).

PROCEDURE: Pass out to each child: a sheet of white construction paper, a yellow circle. Have them paste the circle on the white paper; then have them look at just the sun. Discuss the sun.

Now have them color rays around the sun. When the children are done, discuss the beauty and variety of the sun and its rays.



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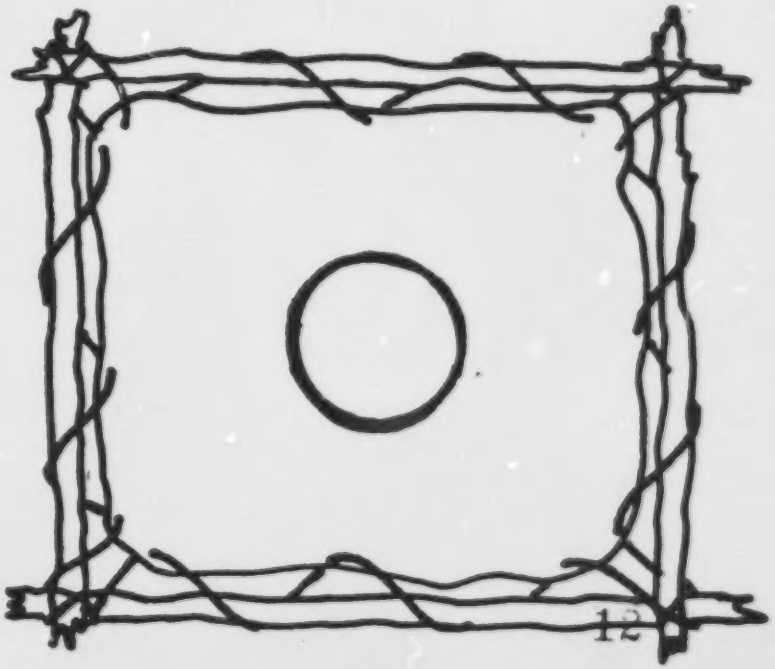

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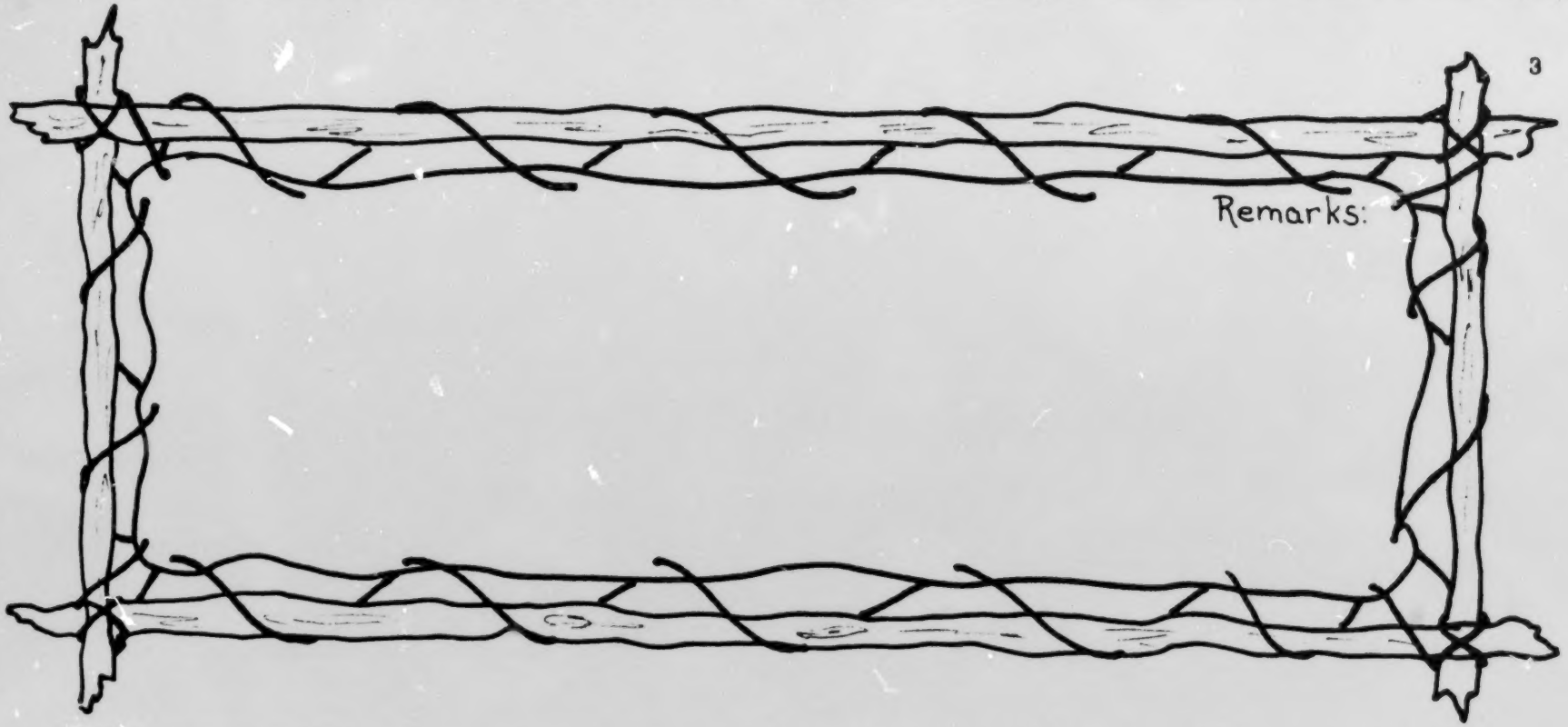


SUGGESTIONS: Discuss the Agaliha'. Relate to the different Indians and their cultures in America. This becomes Agaliha'. Talk about the beauty of the rays of different colors; also, how much excitement the sun holds.

For children who have mixed backgrounds, be sure to show them the greatness of being able to learn the differences between their cultures.

GOAL: The children will be able to see for themselves the uniqueness of the differences of others.

KACHINA (HOPI) SUN FACE MOBILE

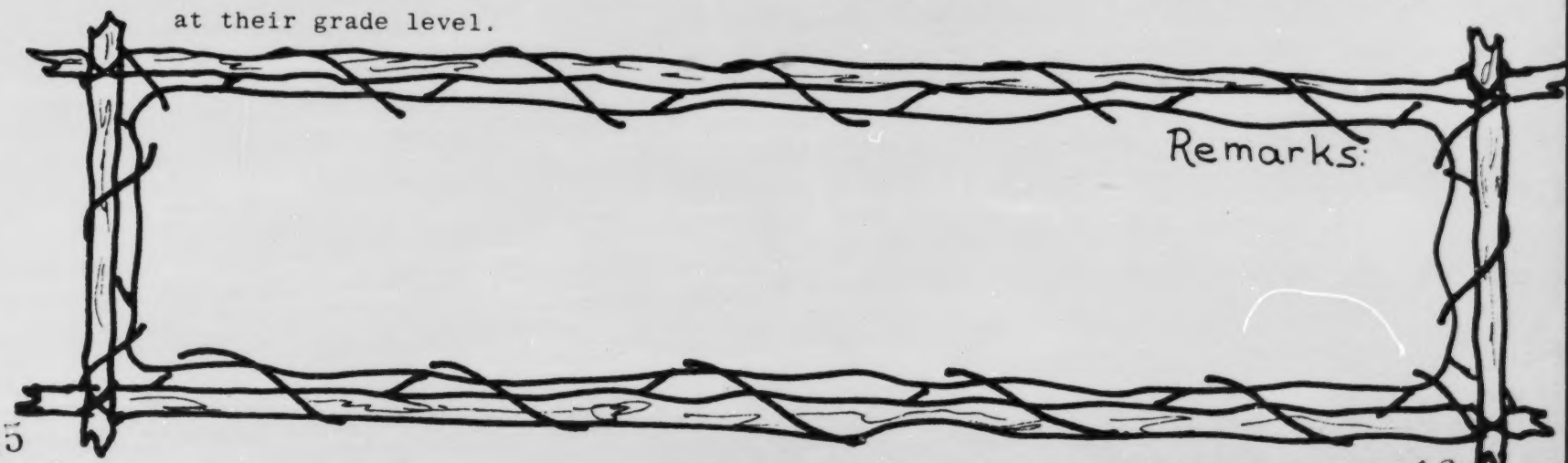
OBJECTIVES: To teach children words used in Mobile; an aid toward self-esteem and harmony--in a pleasing, colorful, visual manner.

TOOLS: Tag board (to glue the face onto), colored construction paper (for sun ray patterns), scissors, felt pens, glue, string and scotch tape. The following word list:

respect	sharing	family	difference
pride	harmony	traditional	
unique	understanding	self	

PROCEDURE: Explain to the children that the mobile will be made up of words that are important in Indian Culture. These words make up a pleasant person with whom it is easier to live; either at home, neighborhood, classroom or the whole world. Cut face out and paste on the tag board; then color.

Make sun rays from colored paper--print words on the rays, hang individual rays from face with string and tape. Be sure to use words that children will understand at their grade level.



SUGGESTIONS: This can be a continuing project, adding one word each week. This will give the teacher time to have students give examples of the word to show that they fully understand the word before continuing with another word. Cut two sun faces and in the center of one face cut halfway to the top. In the center of second sun, cut halfway to the bottom. Fit first sun into slot of second sun. Proceed as explained. Children may have words they feel are important--be sure to try to use them.

This on-going visual project will help children learn the words to build their self-esteem and pride in their heritage.

PRIDE: feeling of self-worth; to be proud

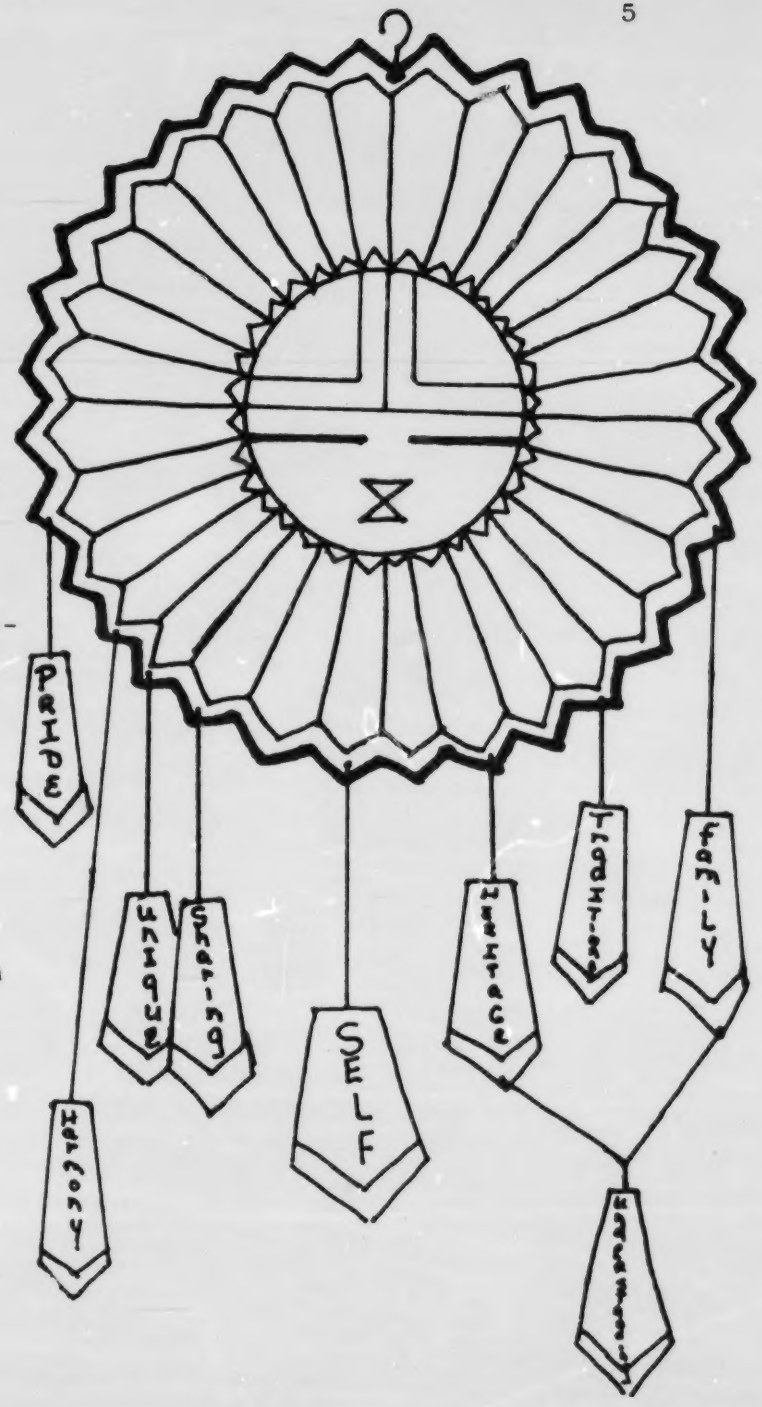
RESPECT: to feel and to show consideration for others

UNIQUE: special, one of a kind; individualization

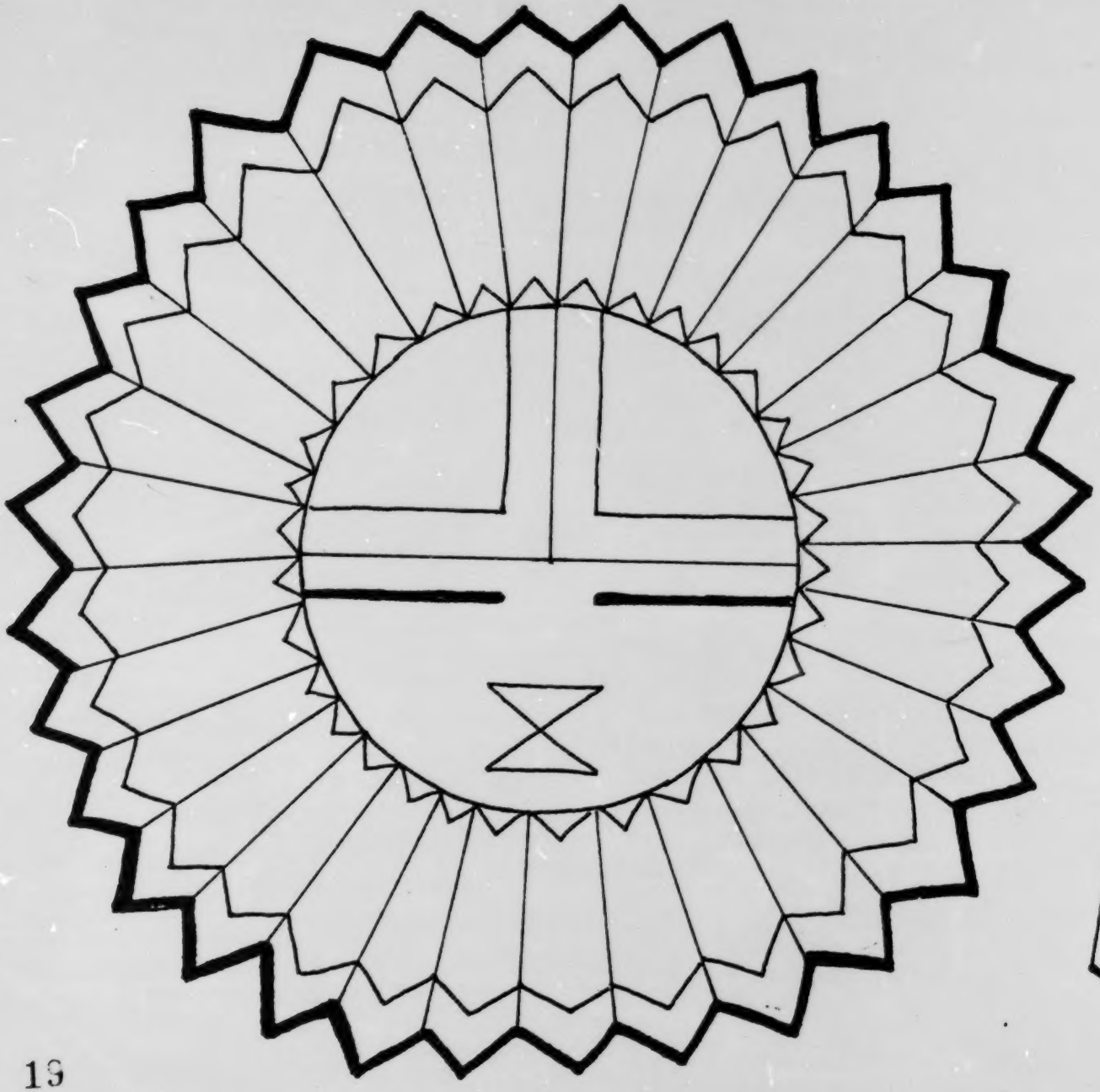
SHARING: to enjoy things together or with others

HARMONY: getting on well together or with others

UNDERSTANDING: to grasp the meaning of something



HOPI - SUN KACHINA FACE



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DITTO SHEET

6

SUN RAY

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CALENDARS

OBJECTIVES: A visual aid the students make themselves. Helps to show differences and uniqueness of cultures and individuality.

TOOLS: Construction paper 12½ by 10 inches, stapler, felt pens, glue and scissors; 31 two inch squares of white paper for each child.

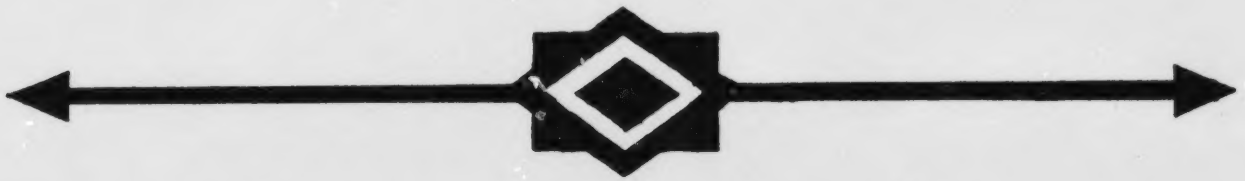
PROCEDURE: Explain that different tribes have their own names for each month in the year. This is due to the way the weather affected the area that they lived in, what foods were available, etc.

After reading the Indian months, children can then discuss how they think the months were named. Example: Lummi - January--Moon of Crackling Branches. January is the coldest month and many small branches snap and crackle in the wind. Have child fold paper ten inches in half. Date each square with number and day of the month you are doing, put in order and staple this in the corner of the paper. Children pick tribe they wish to use, then decorate the rest of the paper.

SUGGESTION: Class or individuals may make-up their own calendar names.

Example: December---Moon of Sharing and much Happiness.

Use for special occasions to make place cards or greeting cards.



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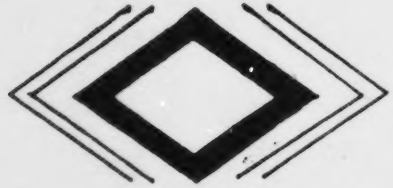
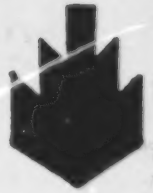




	Cherokee	Lakota Sioux	Plains	Coast Salish	Lummi	Blackfeet
Jan	du-no-lv-tu-ni Cold	Hard Time	Snow Moon	Center Moon	Moon of Crackling Branches	New Year Moon
Feb	Ka-ga-li Body	Popping Tree	Hunger Moon	Long Day Moon	Moon of Deep Snow	Eagle Moon
Mar	a-nu-yi Windy	Sore Eyes	Crow Moon	Sore Eye Moon	Moon of Chinook Winds	Geese Moon
April	ka-wa-ni Flower	Fat Young Girl	Greasy Grass Moon	Frong Moon	Moon of Budding Trees	Long Time Rain Moon
May	a-na-s-gv-ti Planting	Spreading Leaves	Planting Moon	Idle Moon	Moon of Flowers	Grass Moon
June	de-ha-lu-yi Green Corn	Good Flower	Rose Moon	Full Leaf Moon	Moon of Salmon Return	Frog Moon
July	du-ge-quo-ni Corn Tassel	Growing Berries	Heat Moon	Red Berry Moon	Moon of Ripe Berries	Flower Moon
Aug.	ga-lo-ni End of Fruit	Seeding	Thunder Moon	Black Cherry Moon	Moon of Dry Grass	Medicine Lodge Moon
Sept.	du-li-i-sdi Nut	Changing Leaf Colors	Hunting Moon	Yellow Leaf Moon	Moon of Harvest	End of Summer Moon
Oct.	du-ni-nv-di Harvest	Falling Leaves	Falling Leaf	Striped Gopher Looks Back	Moon of Falling Leaves	When Leaves Fall Moon
Nov.	nu-da-de-qua Big Trading	Winter Moon	Beaver Moon	Frost Moon	Moon of Frost Return	Winter Moon
Dec.	V-s-gi-yu Snow	Propping Antlers	Long Night Moon	Center Moons Young Broter	Moon of Winter	Ground Freeze Moon

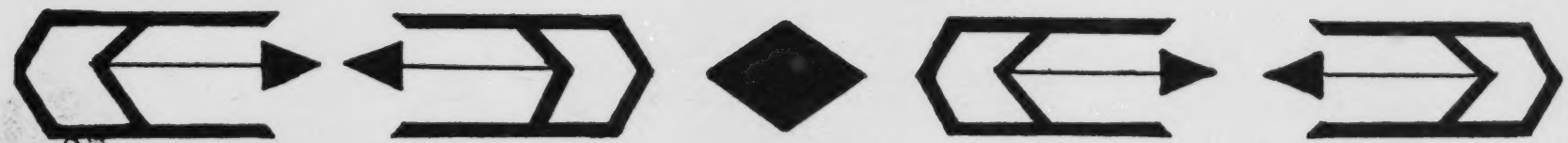
ME - MYSELF

OBJECTIVES: To help Indian and Eskimo children to understand that each person has characteristics which make him unique.

TOOLS: Different shades of red paper---going from light to dark. Two chicken leg bones of different sizes.

PROCEDURE: Teacher starts by discussing that each person is different because of characteristics such as height, bone structure and skin tone. Many of these characteristics are caused by the area in which that tribe originated. Food that was available in years past because of the climate helped develop these characteristics. As an example, the teacher may show the differing sizes of legs using the two chicken bones. Now explain that the skin is made up of pigment (or colors) and each person has many variations among our native people. The teacher can then pin up pieces of paper shaded to show a wide range of red to represent skin tones. The teacher can encourage students to give examples; such as, flowers in a garden, baby kittens that are different sizes and colors, etc.

Be sure to let children pick their own characteristics.



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PLACE MATS AND NUTTY NAMES

OBJECTIVES: To encourage children to share their personal interests.

TOOLS: Mats: 12½ inches by 10 inches colored construction paper, felt pens, crayons or colored pencils. Nutty Names; Pecan and Walnut shells, pipe cleaners, glue (cement), indelible markers, fun feathers.

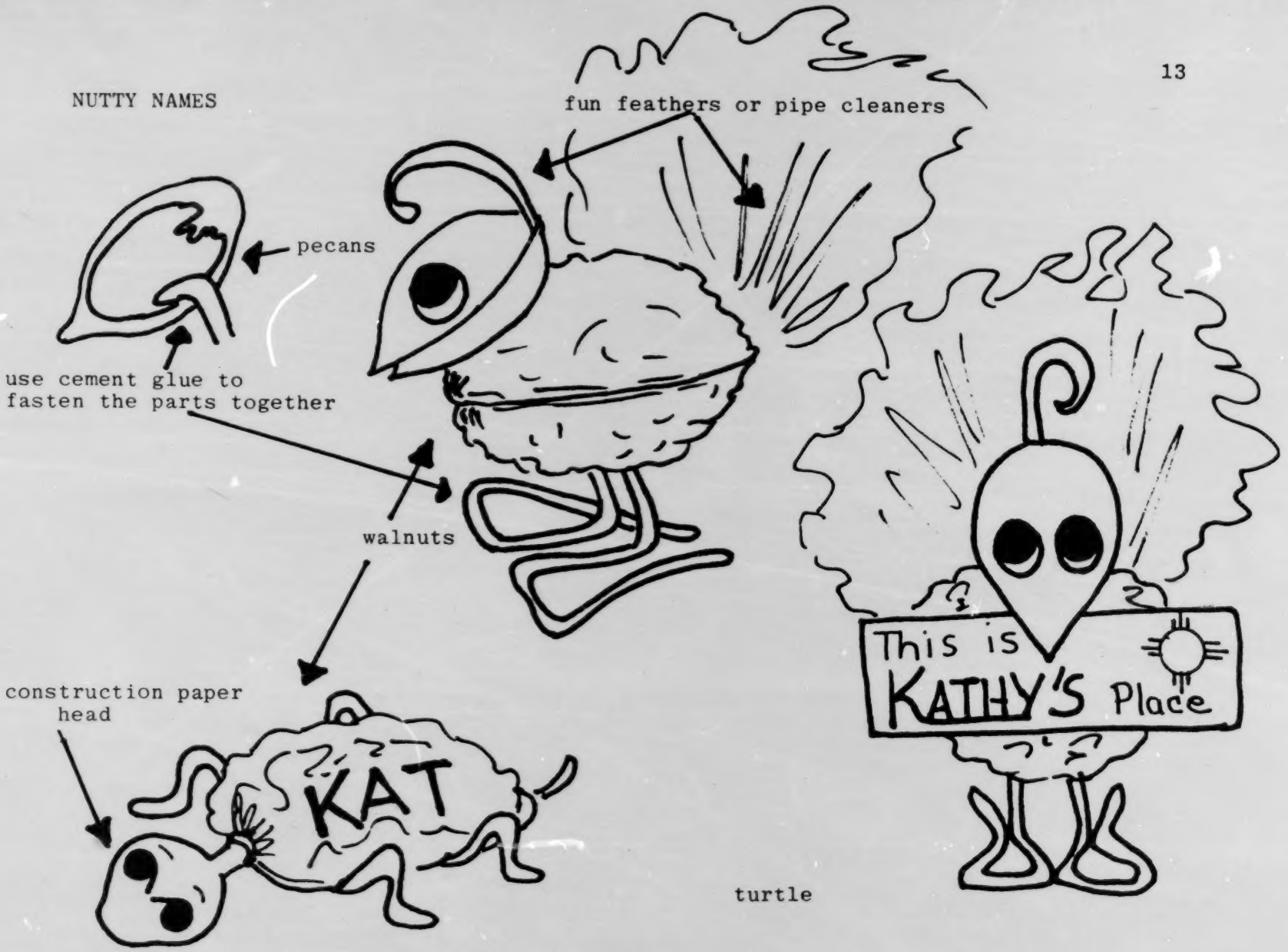
PROCEDURE: Leader starts by discussing that we all have different interests; many of these we share with other people, but not all our interests will be the same as our friends'.

PLACE MATS:

Pass out construction paper to each child, have each child identify the right hand corner. When all children have this correct, have them draw a picture of their favorite animals. Continue in other corners using different subjects. In the middle, have children pick out their favorite number and color. Share place mats by having each child show his mat, one at a time. Discuss symbols and have other children guess the interests of the others.

Teacher may wish to lightly spray mats with Clear Acrylic Sealer.

NUTTY NAMES



SUGGESTION: Teacher may wish to make this a two-day activity.

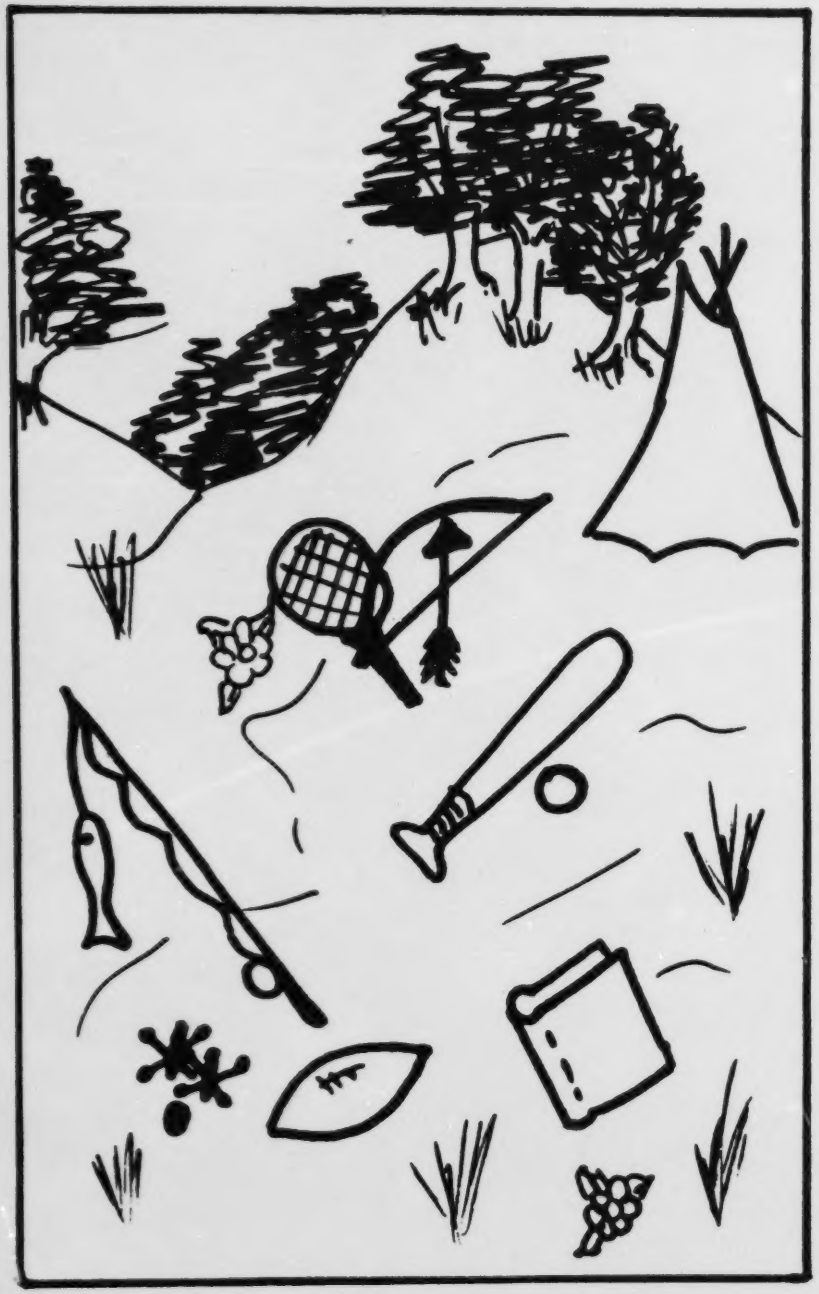
OUR TRIP

OBJECTIVES: To show children that each person has different values that should be respected.

TOOLS: Paper and pencils

PROCEDURE: Leader explains that we all have different ways of having fun according to our individual set of values. (You may want a student to define "value"). Leader than tells the students "We're going on a pretend trip to the mountain for a week." Everything you need - like food, shelter, beds and clothing - will be provided for you. What four things will you bring with you for fun and leisure. Have students write these things down; these should then be shared so children can recognize that everyone's values are different.

SUGGESTION: On a large piece of butcher paper draw some mountains; have each child draw on the mountain their items and then discuss the differences. Also ask the children questions such as, "What would children in years past have brought? What would our elders have for leisure time that we might still have?"



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CHOKERS

OBJECTIVES: To assist children to realize that many differences together represent Native people.

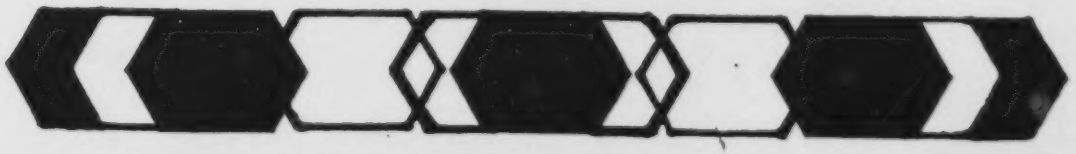
TOOLS: Yarn or twin for each child.

Choker No. 1: Four colored beads and one plastic bone for each child.

Choker No. 2: Four shells (with pre-punched holes) and one wooden bead for each child.

PROCEDURE: Explain the Agaliha'. The yellow circle stands for the sun which represents all Native people. The colored and different shaped rays are the energies and differences they have -- this is also the differences and uniqueness that each person has. In regard to chokers, the center bone (or wooden bead) stands for all Native people and the colored beads (or shells) stand for our many differences. The twine is the energy that ties all people together plus their right to be an individual.

SUGGESTION: The twine can stand for SELF. Have beads stand for SHARING, RESPECT, PRIDE and UNDERSTANDING. The encourage child to tell what he feels is unique about himself; how or when he was involved in the other four words.



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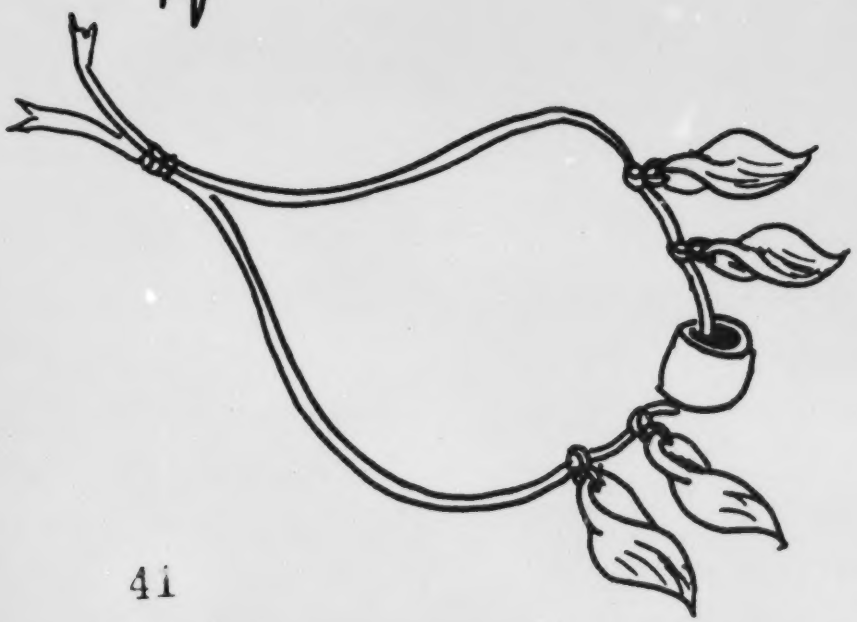

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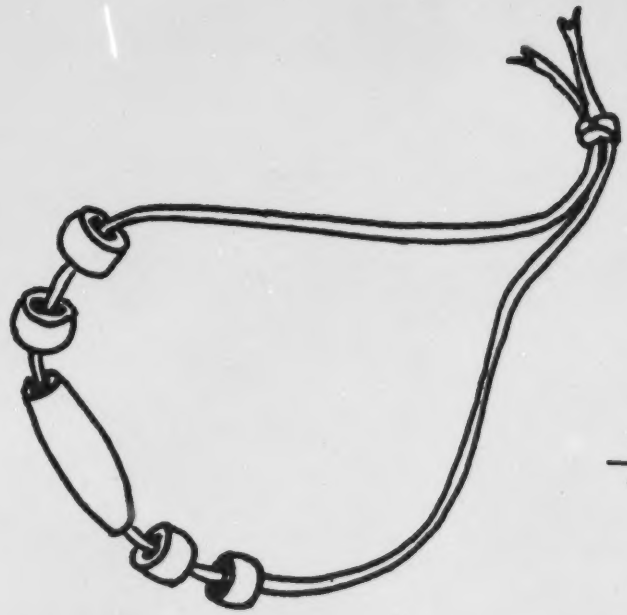

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HARMONY WITH NATURE

OBJECTIVES: To introduce children to use and develop their sense of touch and smell. To become more aware of things and nature around them. (Also may be useful to help children understand what it is like to overcome a handicap).

TOOLS: Blindfolds, one for each child.

Outdoors, during acceptable weather.

Indoors, a few objects that would be familiar such as a spool of thread, fruit, etc. Objects from nature such as bark, leaf, grass, stone, flower petal, dirt, and/or sand (you may wish to use a small plastic container for these items).

PROCEDURE: Teacher may open discussion by explaining how important nature's harmony is to everyone; how everything in nature has its own uniqueness and differences. Example: Trees provide beauty, shelter, homes and food for some animals, and also prevent soil erosion.

Outdoors: Blindfold students: on the count of three, have students stop to feel and smell something; give them a minute or two; then have each child, one at a time, discuss the object he/she smells and feels. Then have each guess at what the object is and have them remove blindfolds to see if they were correct.

Indoors; Blindfold each child, have them smell and touch each object and pass it on. Record each child's answer as he whispers it to the teacher. After all objects have been passed, remove blindfolds and discuss first the objects that children did not guess correctly.

Be sure to include the human's part in helping nature with harmony and balance.

SUGGESTION: For older students, have two leaves from different types of plants, one waxy and one fuzzy, two types of bark, etc. In the discussion you can ask, "Why do you think one leaf is waxy and the other one is fuzzy?" This will help students to see that differences in nature also relate to climate, food, sun, etc.

Remarks:

HAND PRINTS

OBJECTIVES: To encourage children to be open about differences. To promote the concept that one's color.....shape.....or size is no better or worse than another's; each person is beautiful in his or her own way.

TOOLS: Red construction paper, yellow paint, small paint roller. Water, soap, and paper towels to clean up with.

PROCEDURE: Children sitting in a circle; placing one hand in the center. (Make sure everyone puts a hand out and that they are all visible to everyone).

Discussion: "Let's look at our hands. Are they all the same? Are there any two people that are identical?" Encourage discussion from all about color...shape...or size. Now put yellow paint on small roller -- roll this across right hand, then press hand on paper. Compare with each other.

SUGGESTION: Foot prints are fun to do, also.

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Remarks:

JOHN ELK

STORY BOARD

OBJECTIVES: To reinforce the Agaliha'. The unity of Native People - yet the differences. This should also make it easier to see the beauty and harmony of the Agaliha'.

TOOLS: Old magazines, scissors, glue, felt pens and large construction paper or any poster material.

PROCEDURE: Leader should make sure magazines have suitable subjects. Discuss the Agaliha' again (listed below). Now have children look through magazines finding examples of these words and paste on paper; then label examples.

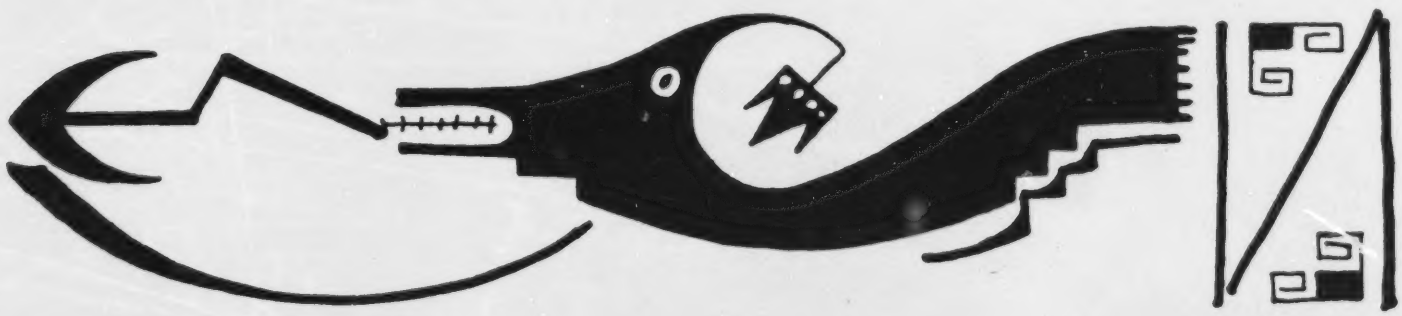
Students may want to name the poster. Be sure to do your best to explain that most magazines will have very few pictures, if any, of Native People.

WORDS

Unique	Understanding	Sharing
Difference	Pride	Harmony
Self	Respect	Family

SUGGESTION: Poster may have outline of USA or Agiliha' to glue pictures on.

CAUTION: Children may be more comfortable drawing and coloring different pictures to cut out and glue on poster.



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WHO CAME FIRST?

OBJECTIVES: To reinforce PRIDE that Native people (Indians from USA and Canada and Eskimos) were the first people of the land; that in many ways, they had similarities but also had differences.

TOOLS: Large map of the world, small maps of continental North America. Three inch red people (shaped), small fish, small arrow, basket and corn stalk.

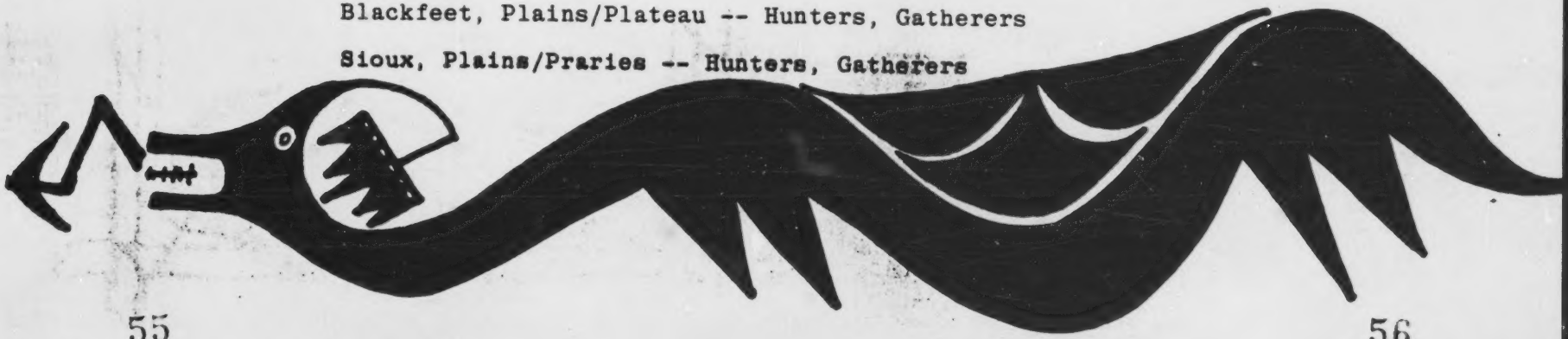
PROCEDURE: Pass out to each student a map outline, two people shapes, fish, arrows, basket and corn ears. Then discuss that each tribe/clan or band had a basic cultural area that they lived in. (Northeast/Southeast Woodland, Plains/Prairies, Coastal, Plateau, Southwest, California and Alaska) Now discuss that each hunted, fished, gathered or farmed or performed a combination of any or all of these for a living. Have students paste a people shape where their tribe came from (may need more than one - some parents have intermarriage with different tribes; students may wish to put F for father and M for mother). When maps are done, many similarities and yet some differences will be evident.

EXAMPLE: Cherokee, S.E. Woodland -- Hunters, Gatherers, Farmers

Skokomish, Coastal -- Fisherman, Gatherers

Blackfeet, Plains/Plateau -- Hunters, Gatherers

Sioux, Plains/Praries -- Hunters, Gatherers



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FOOD POSTER

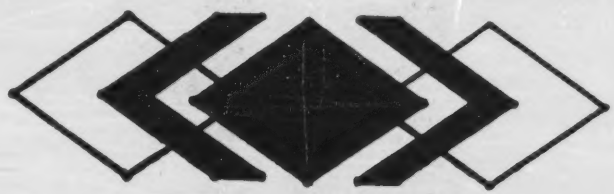
OBJECTIVES: To give children an awareness of the many foods the Indians introduced to the settlers and the world and that these foods are now being used all over the world.

TOOLS: One large piece of construction paper, scissors, glue and old magazines.

PROCEDURE: List foods on board. Discuss where we get these foods. How did the Indians get these foods?

Leader starts by having students raise their hand when they recognize food on the list they have eaten in the last week. Leader must make it clear that some of the food may have been mixed with other foods (example: green pepper in a salad). When leader has completed the list, ask the students "Do you know what I have just read to you?" The leader can then lead the discussion about how the Indian introduced these foods to the pilgrims, showed them where to gather them, how to use them, how to grow and harvest many of the foods. The Indian gave the pilgrims food to make it through the first years. So the Indian in reality were not only invited to Thanksgiving dinner, but were responsible for most of the dinner.

Explain that the class is now going to make a Native Food Poster. Have children go through magazines cutting out pictures that are listed and paste them on paper. After poster is completed, have class name and label poster.



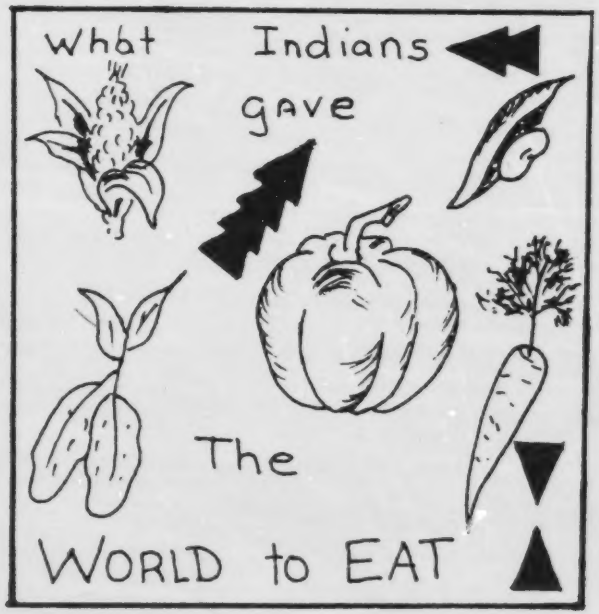
Some of the foods introduced by Indians:

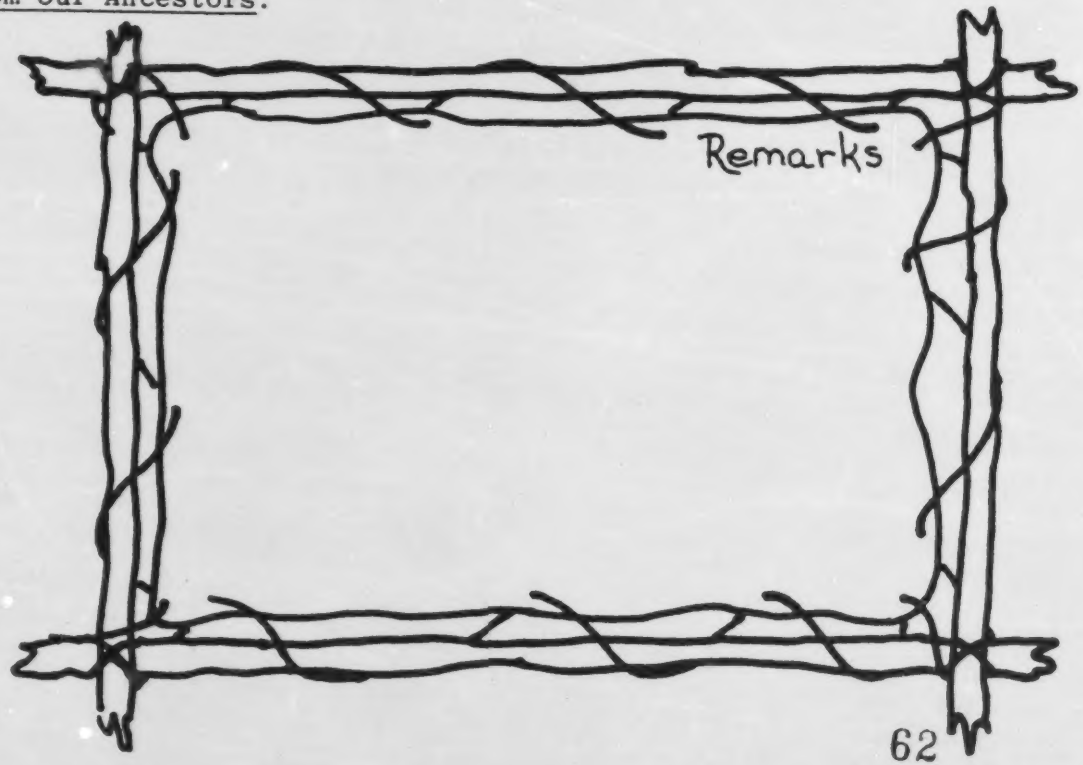
corn	sweet potatoes	wild rice	melons
squash	blackberries	chocolate	hazel nuts
potatoes	green peppers	peanuts	blueberries
tomatoes	pumpkins	huckleberries	cranberries
turnips	acorns	maple sugar	beans
carrots	sunflower seeds	maple syrup	popcorn
avocado	artichoke		

SUGGESTIONS: See how many samples of these foods the group can bring to class.

1. Since most Native American studies are done around Thanksgiving, this works in well with lesson plan.

2. Group could try cooking one of these foods and eating it. For some Indian recipes, see the book Food From Our Ancestors.





LOOK WHAT I SAW

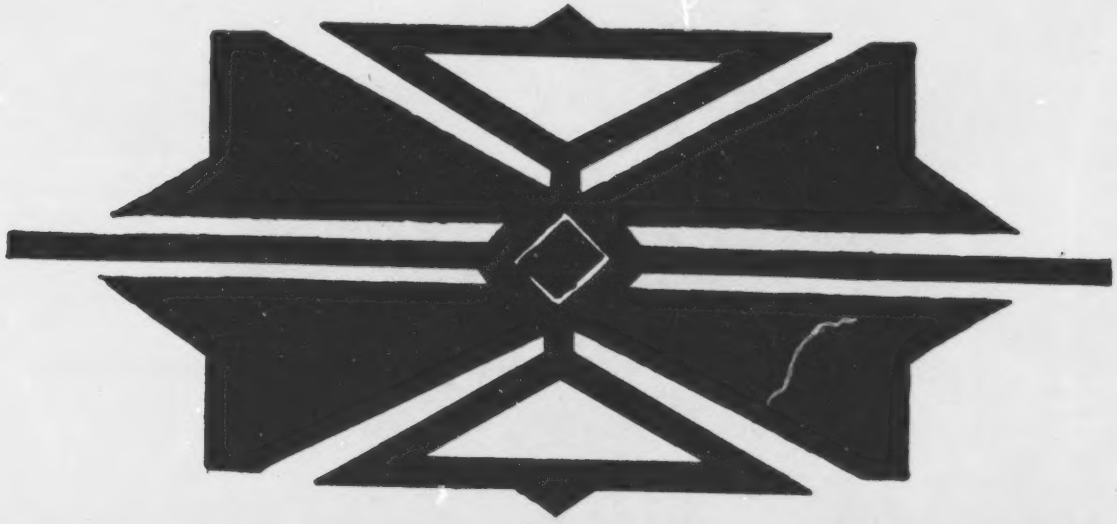
OBJECTIVES: To help children see that differences in interpretation and perception are a part of our uniqueness and individuality.

TOOLS: Paper with three lines and/or shapes already drawn on it. Pencils and Indian music.

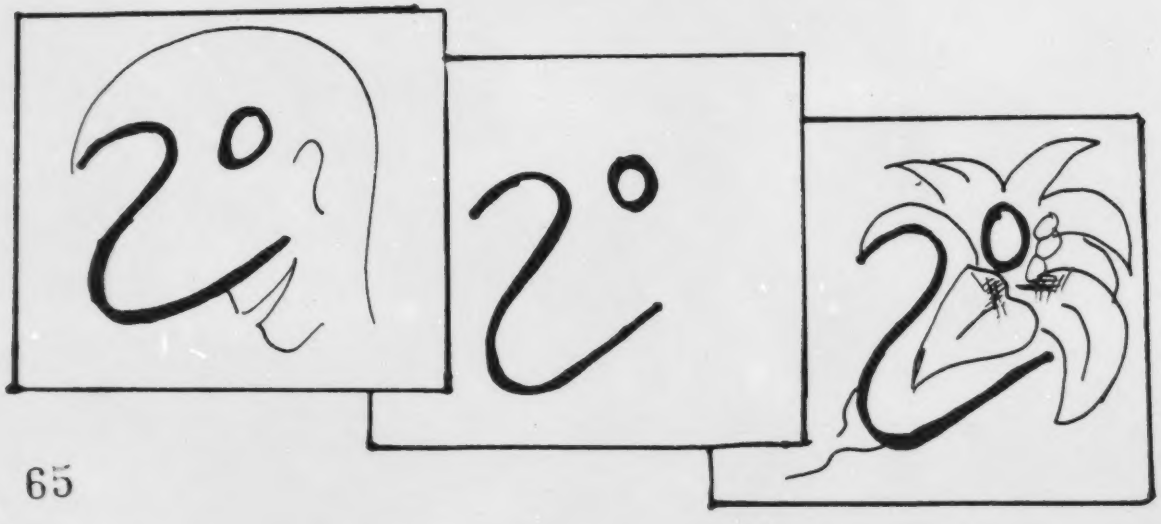
PROCEDURE: Pass out to each child a piece of paper with identical lines/shapes that have been pre-drawn. Children must work independently. Each child should complete a picture, letting the symbols and music suggest the subject. The music should help the image to become a part of drawing.

After all pictures are finished, compare the pictures; now stress differences in interpretation and perception. Explain that no student's picture is the "right" interpretation - that each picture is right for the individual who drew it.

Try making a parallel with other interpretations and perceptions we make and have on life.



Remarks:



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66

TRACK-A-WORD

OBJECTIVES: To reinforce the harmony and beauty of Agaliha'.

TOOLS: Ditto copies of puzzle. There are two puzzles; Level 1 puzzle for kindergarten to 5th grade. Level 2 puzzle is to be used for 6th to 8th grades.

PROCEDURE: There are nine main Agaliha' words. Children may help in picking six more words from the list. Then find these fifteen words in the puzzle. This is done by reading across, backwards, up and down, or diagonally. Remember to explain that some words may overlap. Once a word is found, circle it in the puzzle and cross it off the word list. The puzzle is finished when all the words on the list have been found. Extra letters will be remaining.

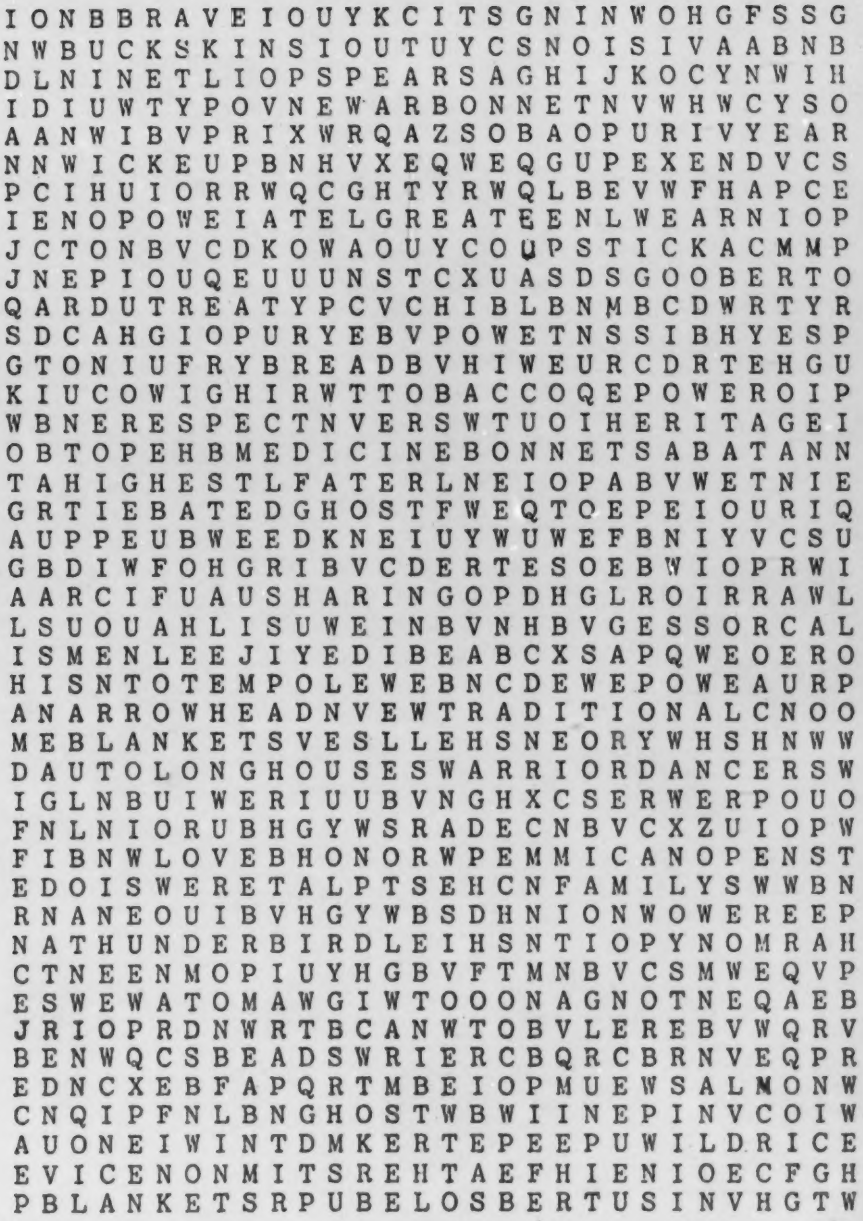
SUGGESTION: Puzzle may be used again--looking for animals from native legends, etc. As a challenge to older students, have them do either puzzle without the word list; writing down the words as they find them on the puzzle.

Students may break up into groups to make their own Track-A-Word puzzle.

Remarks:

AGALIHA' WORDS

PRIDE
RESPECT
UNIQUE
UNDERSTANDING
HARMONY
SHARING
DIFFERENCE
FAMILY
SELF


I O N B B R A V E I O U Y K C I T S G N I N W O H G F S S G
N W B U C K S K I N S I O U T U Y C S N O I S I V A A B N B
D L N I N E T L I O P S P E A R S A G H I J K O C Y N W I H
I D I U W T Y P O V N E W A R B O N N E T N V W H W C Y S O
A A N W I B V P R I X W R Q A Z S O B A O P U R I V Y E A R
N N W I C K E U P B N H V X E Q W E Q G U P E X E N D V C S
P C I H U I O R R W Q C G H T Y R W Q L B E V W F H A P C E
I E N O P O W E I A T E L G R E A T E E N L W E A R N I O P
J C T O N B V C D K O W A O U Y C O U P S T I C K A C M M P
J N E P I O U Q E U U U N S T C X U A S D S G O O B E R T O
Q A R D U T R E A T Y P C V C H I B L B N M B C D W R T Y R
S D C A H G I O P U R Y E B V P O W E T N S S I B H Y E S P
G T O N I U F R Y B R E A D B V H I W E U R C D R T E H G U
K I U C O W I G H I R W T T O B A C C O Q E P O W E R O I P
W B N E R E S P E C T N V E R S W T U O I H E R I T A G E I
O B T O P E H B M E D I C I N E B O N N E T S A B A T A N N
T A H I G H E S T L F A T E R L N E I O P A B V W E T N I E
G R T I E B A T E D G H O S T F W E Q T O E P E I O U R I Q
A U P P E U B W E E D K N E I U Y W U W E F B N I Y V C S U
G B D I W F O H G R I B V C D E R T E S O E B W I O P R W I
A A R C I F U A U S H A R I N G O P D H G L R O I R R A W L
L S U O U A H L I S U W E I N B V N H B V G E S S O R C A L
I S M E N L E E J I Y E D I B E A B C X S A P Q W E O E R O
H I S N T O T E M P O L E W E B N C D E W E P O W E A U R P
A N A R R O W H E A D N V E W T R A D I T I O N A L C N O O
M E B L A N K E T S V E S L L E H S N E O R Y W H S H N W W
D A U T O L O N G H O U S E S W A R R I O R D A N C E R S W
I G L N B U I W E R I U U B V N G H X C S E R W E R P O U O
F N L N I O R U B H G Y W S R A D E C N B V C X Z U I O P W
F I B N W L O V E B H O N O R W P E M M I C A N O P E N S T
E D O I S W E R E T A L P T S E H C N F A M I L Y S W W B N
R N A N E O U I B V H G Y W B S D H N I O N W O W E R E E P
N A T H U N D E R B I R D L E I H S N T I O P Y N O M R A H
C T N E E N M O P I U Y H G B V F T M N B V C S M W E Q V P
E S W E W A T O M A W G I W T O O O N A G N O T N E Q A E B
J R I O P R D N W R T B C A N W T O B V L E R E B V W Q R V
B E N W Q C S B E A D S W R I E R C B Q R C B R N V E Q P R
E D N C X E B F A P Q R T M B E I O P M U E W S A L M O N W
C N Q I P F N L B N G H O S T W B W I I N E P I N V C O I W
A U O N E I W I N T D M K E R T E P E E P U W I L D R I C E
E V I C E N O N M I T S R E H T A E F H I E N I O E C F G H
P B L A N K E T S R P U B E L O S B E R T U S I N V H G T W

DITTO SHEET

LEVEL # 2 WORD LIST

ARROWS
ARROWHEAD
AGALIHA
BRAVE
BEANS
BUFFALO
BANDS
BEADS
BUCKSKINS
BLANKETS
BEAR
BEAVER
BULLBOAT
CULTURE
CORN
CHIEF
CLANS
COUPSTICK
CANOE
CEDAR
CHESTPLATE
DANCERS
DRUMS
DIFFERENCE
ELDERS
EAGLE
EAGLE FEATHERS
ELK
FRYBREAD
FISH FEATHERS
FANCY DANCER
FLINT
HERITAGE
HORSE
HEADBANDS
HOGAN
HOOPDANCE
HONOR
HARMONY
INDIAN
KNIFE
LOVE
LONGHOUSE
LOIN CLOTH
LANCE
LACROSSE
ME
MOCCASINS
MEDICINE BONNET
NETS
OWNING STICK
OWL DANCE
OYSTERS
PEACE
PRIDE
PROUD
POWWOW
PUBLICOS
PEMMICAN
PELTS
PIPES
PORCUPINE QUILL
RED
RESPECT
RAVEN
ROACH (HEADDRESS)
RABBIT DANCE
SELF
SHARING
SHELLS
SPEARS
SHIELD
SALMON
TREATY
TRIBE
TEPEE
THUNDERBIRD
TOM TOM
TRADITIONAL
TOTEM POLE
TOBACCO
UNIQUE
UNDERSTANDING
VISION
WICKEUP
WARM
WINTER COUNT
WARRIOR
WAR BONNET
WARRIOR DANCE
WILD RICE
WHALE

DITTO SHEET

LEVEL I (K - 5th GRADE)

U F L O E A G L E W U B H N C X D J
E R J N W Q O P U C N H L P I O I F
D Y Z X E F O H M V I W Q E F D F W
I B U F F A L O C R Q H G A A M F A
R R V I Q M I P S V U Z A C G E E R
P E I O U I H G E H E L D E R S R M
J A K D U L U V L C W E I X U Q E V
C D Q U S Y I O F Q X C O R N Q N I
H P U N D E R S T A N D I N G Y C T
A T R A D I T I O N A L B M W E E S
R Y A C B E Y U I S A W Q N E I U U
M V V I P O W W O W U R S A L M O N
O H E I O U Y G H V N B E V C E N L
N O N V B E A V E R I I U S P W Q I
Y M V N E E Q N M C X S R E P Y Q G
J E O W S N S H A R I N G F D E N H
Z S N R N V B E W Q I O O I Y G C T
I U O A E V O L K H G B E A N S I Y
R H I B U C K S K I N V H S A U Q S

LEVEL I WORD LIST

UNIQUE
TRADITIONAL
DIFFERENCE
SELF
UNDERSTANDING
PRIDE
RESPECT
FAMILY
SHARING
HARMONY
FRY BREAD
ELDERS
LOVE
PEACE
HOMES
WARM
SUNLIGHT
POW WOW
BUCKSKIN

EAGLE
RAVEN
BEAR
BUFFALO
SALMON
DEER
HORSE
CORN
BEANS
SQUASH

DITTO SHEET

I AM UNIQUE (THIS IS MY STORY)

OBJECTIVES: To develop a strong self-image

TOOLS: Tape measure, bathroom scales, ditto sheets, construction paper for folder, felt pens or crayons and staples.

PROCEDURE: Teacher starts by discussing that it's true that a lot of people may be eight years old, and have your: name, brown eyes, brown hair, a cute turned-up nose, weigh 60 pounds, wear size 9 blue jeans, wear size 2 shoe

But no one else has a head, body, arms, hands, legs and feet that are shaped identically like yours. There are many things that go into making you a unique person. Explain that the class is going to work with a sheet with questions to show them what makes them unique. Pass out construction paper, have them fold it to make a folder. Now pass out ditto sheet(s); as the children complete them, have them placed in their own folder.

Teacher may want to discuss each page as it is completed.

Remember to relate to children that all these things do not make you good or bad, they do make one very important thing; a unique, one-of-a-kind personality and person---YOU.

Have children decorate folders after they are finished, the covers can be shared with class.

SUGGESTION: This can be done all at once or broken into parts as an on-going activity.

NAME_____ BIRTHDAY_____ BIRTH PLACE_____

How tall are you ?_____

How much do you weigh ?_____

What color are your eyes? _____

What color is your hair? _____

Is it curly, wavy or straight? _____

Describe your nose

(or draw it) _____

Do you have freckles ?_____

How many teeth do you have ?_____

Any missing? How many? _____

How many inches around is your head? _____

How many inches long are your feet? _____

How long are your arms? _____

Personality of_____, One-of-a-Kind

What are your likes?_____

What are you interested in?_____

What are your beliefs?_____

What makes you laugh?_____

How do you show your feelings _____

happy_____

sad _____

mad _____

How do you feel and act around with other people?_____

What are you good at and not good at doing?_____

Are you a fast or slow worker?_____

Are you neat or messy?_____

What is your favorite food?_____

the food you don't like_____

What games do you like to play?_____

games you don't like to play _____

What do you think about?_____

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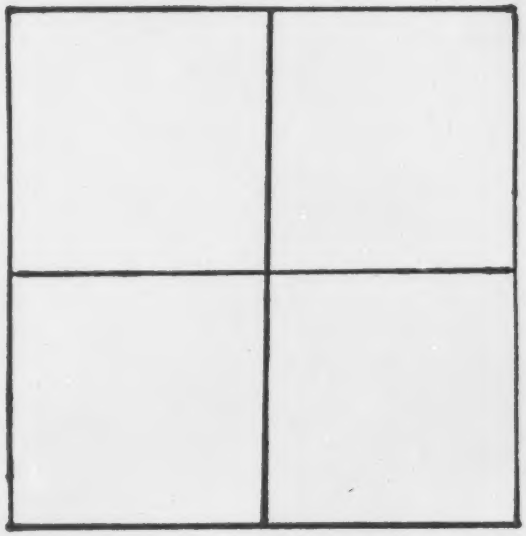
What_____thinks about.....

	OK	FAR OUT	ICKY
Doctors			
Teachers			
Dentist			
Neighbor			
School			
T.V.			
Recess			
Camping			
Hiking			
Fishing			
Dancing			
Vegetables			

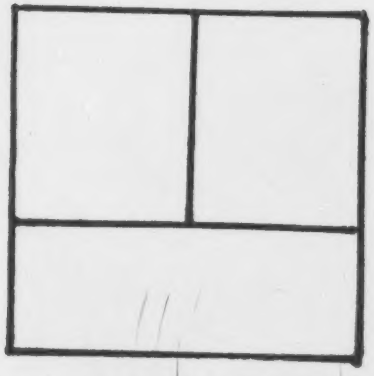
BELIEVES IN	YES	NO
Santa Claus	___	___
Easter Bunny	___	___
Tooth Fairy	___	___
Ghosts	___	___
Monsters	___	___

IS INTERESTED IN	YES	NO
Reading	___	___
Writing	___	___
Spelling	___	___
Arithmetic	___	___
Science	___	___
Social Studies	___	___
Art	___	___
Music	___	___



Color the Circle in your favorite colors

Color the Square in your least favorite colors



write your bad habits
in the square

write your good habits
in the circle

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RIGHT/WRONG

OBJECTIVES: To help and encourage children in understanding and to respect other people's personal judgment and opinions; that their judgment is correct but only for themselves and should not be forced upon others.

TOOLS: Pencils and paper

PROCEDURE: The leader should start by explaining that a value is the desirability or worth, the right or wrong, of something or an object. For this reason a value scale is different for each individual. The scale is influenced by their own experiences, beliefs, likes, dislikes, friends, family environment, community, school and cultural heritage background. Also, because of experiences, a value may change from year to year, so what is valued highly by one person may have no value at all for others. Knowing this, we realize that we don't have the right to judge others as to who is right or wrong.

Pass out paper to each student. Leader will ask students to rank the following sets of words. Ranking will be 1 to 4, 1 being the best. The students will then share their ranking with the group. Discussion should follow.

"Is everyone's ranking the same? Why not?"

"Does this mean one person's paper is right or wrong?"

Stress that each person is unique - so his answers are right for him. Everyone has the right to his own set of values. "Can we learn to respect another person's values? What are some of the things we can do to show that we respect our friends' opinions even though they don't agree with us."

1st Set	2nd Set	3rd Set	4th Set	5th Set
Winter	School	Hiking	Lakes	Football
Spring	Movies	Running	Forest	Baseball
Summer	T.V.	Baking	Mountains	Basketball
Autumn	Reading	Skating	Parks	Softball

The children should see that everyone has a good reason for his own opinions and likes, because we don't all think alike.

Remarks:

BE RECOGNIZED

OBJECTIVES: To help children recognize their values and to encourage them to express them openly.

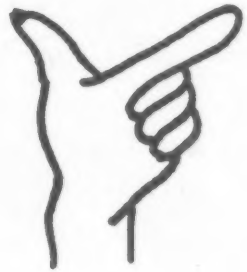
TOOLS: Students' hands

PROCEDURE: Explain the rules to students. Statements will be read out loud, their responses will not be vocal, but expressed by hand signs (these signs are used in Indian bone games).

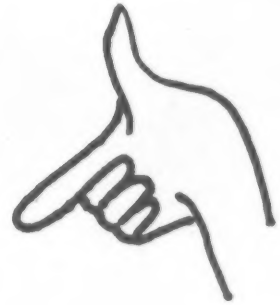
AGREE:

DISAGREE:

A LITTLE AGREE:

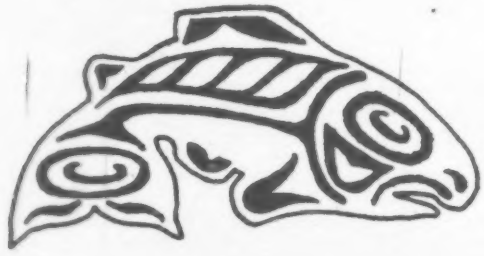


A LITTLE DISAGREE



SAMPLE OF STATEMENTS:

1. Girls are smarter than boys!
2. It's Great to eat alot of candy and pop every day.
3. It's O.K. to call people bad names and make fun of them.
4. It's great to cheat on a test.



5. It's fun to teáse someone who speaks differently than yourself.
6. All T.V. shows are true.
7. Teachers know everything.
8. Snow is fun.
9. Hamburgers are great.

CAUTION:

Don't use a statement which make some students uncomfortable by responses in public.

Try to keep the activity to five minutes. Discuss the activity. Leader starts by showing that students did not respond the same to all statements, but that no answer was right or wrong. Remember, sometimes we know what our values are but sometimes it's hard to relate them verbally.

Remarks:

PREJUDICE

OBJECTIVES: To define prejudice.

TOOLS: None

PROCEDURE: Prejudice - a judgment, opinion or attitude, formed beforehand or without due examination; a prejudgment.

The leader will begin with the definition of prejudice and follow with an example.

EXAMPLE: Once there was a small boy named John. John had a big brother named Dave. John liked to do every thing Dave did. Dave didn't care for the color orange, so John didn't like orange either. Soon John's dislike for the color orange turned to dislike for anything colored orange, like carrots. John didn't like carrots cooked or raw, although he had never tasted carrots. He built a wall around the color orange and carrots and shut them out of his life for no reason. As John grew his dislike for the color orange and carrots grew and soon he disliked anything that was colored orange -- oranges, orange sherbert and even basketball.

CONTINUE: By relating that prejudice toward the color orange to the prejudice toward groups of people. Point out that John missed out on a lot of things because he didn't like the color orange. Like John, many people don't give themselves the opportunity to really know other people of all colors and races. They go out of their way to avoid them for no real reason.

They don't understand that each person should be judged individually. They could be missing out on a lot of far out friends.

Remind them that prejudice toward the color orange doesn't hurt anyone but themselves--colors don't have feelings; but prejudice toward people of any color or race hurts others too because all people have feelings.

SUGGESTION: Older students can be shown and led into a discussion on how T.V., books, text books, magazines and newspapers cause stereotyping, which also causes prejudice. Stress that media doesn't always report both sides. For this reason, you must judge each person individually.

Remarks:

INDIAN TRUNKS

OBJECTIVES: Hand skills used by Indians; conveys that Native Americans utilized what was available from nature.

TOOLS: Rawhide and strips of leather, a heavy carboard or tagboard could be used as a substitute for rawhide, yarn or twine, felt tips (Sharpies), pins if rawhide is used, and crayons.

PROCEDURE: Leader explains that a parfleche was used to carry things like a bag. They were used for storing or hauling belongings. Example: Food, such as pemmican (dried meat) could be put into a parfleche and packed on a horse.

The parfleche is oblong in shape and made from rawhide. The sides are folded to the center and tied with leather strips. The ends are folded and tied in the same way.

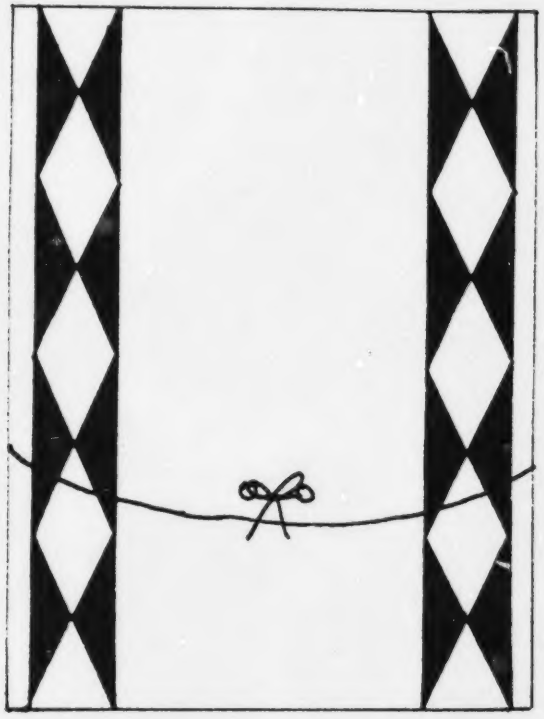
The word, parfleche, is a French term used by non-Indians. Each tribe has its own name for the container. The Nez Perce Tribe of Lapwai, Idaho, call it a E-SAP-TA-KY.

The pattern for the parfleche may be enlarged or use as shown. When you decorate your parfleche, put a design on the area marked X. Directions on how to fold parfleche:

1. Cut out parfleche on solid black lines.
2. Punch out twelve holes as indicated.
3. Fold along dotted lines (Line B and C).

LACING

1. Lace two holes (A) and tie them into a bow.
2. Lace down through the two holes (#1). Lace up through Hole #3 and tie into a bow.
3. Lace down through two holes (#2). Lace up through hole #4 and tie into a bow.



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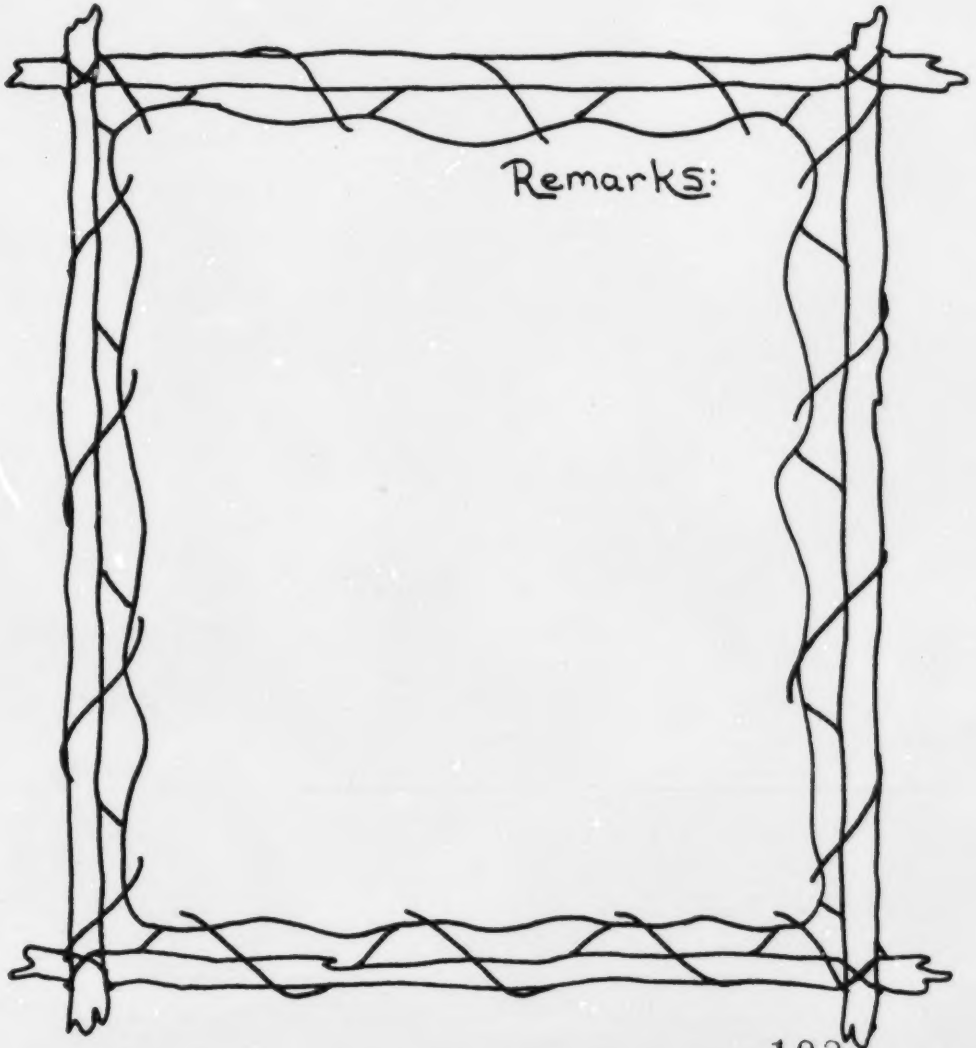

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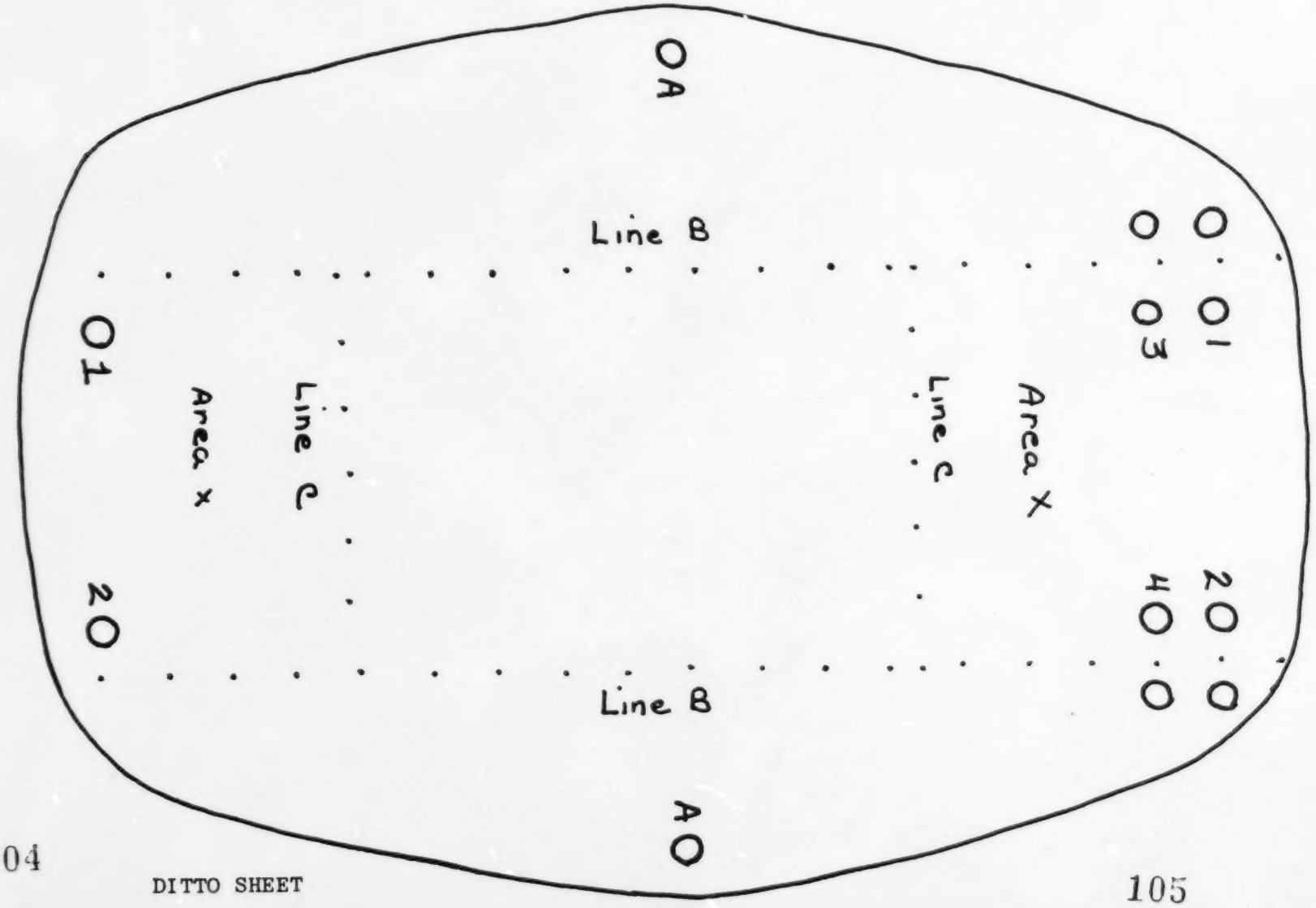

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DITTO SHEET

105

BASKETS

OBJECTIVE: Hand skills used by Indians.

TOOLS: Construction paper or tagboard (white, gray and brown), glue, yarn, twine and paper clips.

PROCEDURE: Leader may want to start by telling students that Native Americans from Alaska to Florida made baskets for many reasons. Such as storage, gathered food, and cooked in baskets.

Baskets were made out of pine needles, cattails, berry vines, ceder bark, cedar roots, and corn husks, just to name a few.

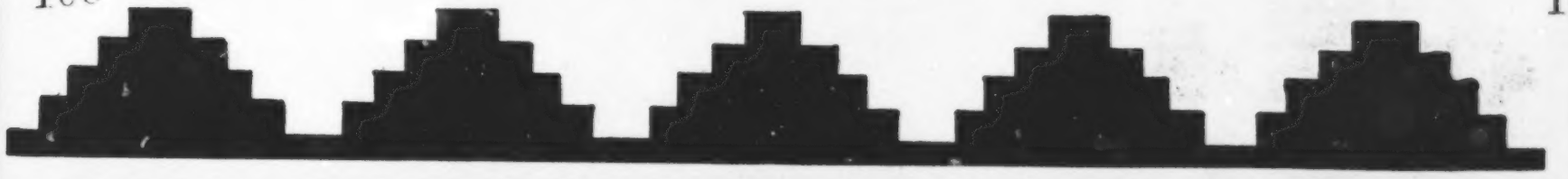
Explain that they are going to make a basket out of construction paper similar to an Alaskan birch bark basket. Pattern should be enlarged. Draw pattern on construction paper, cut out on solid lines. Sew sides up with yarn. Cut strips of paper that will go all the way around the top edge. Then draw a design and cut out.

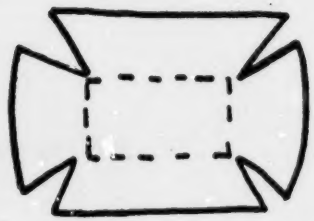
Example:

This will be sewn on the outer edge:

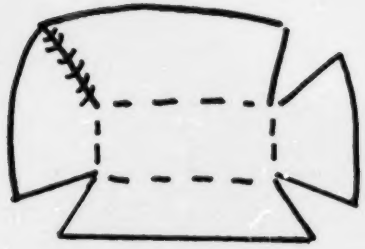
History of This Basket

Pattern was cut out of a piece of birch bark. The next step was to thin the corners of the birch basket with a small knife - in this way, they won't tear when folded. After folding the corners, pin-size holes are made. Basket was then sewn with wet spruce roots. A willow was placed around the top edge and sewn on with a spruce root.



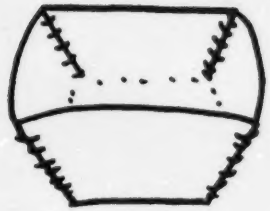


STEP ONE



STEP TWO

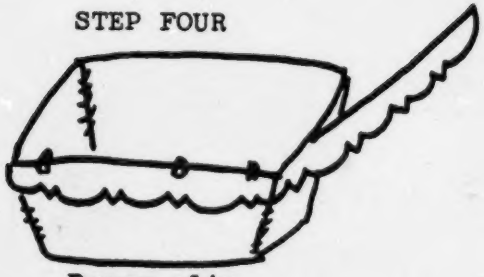
Sew sides together



STEP THREE

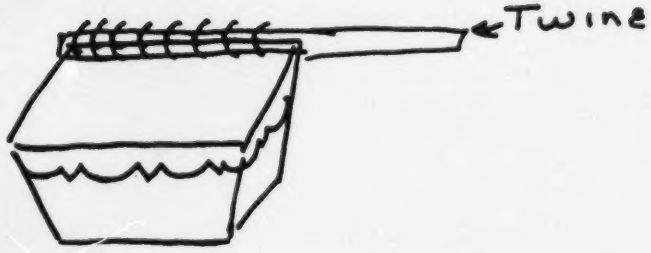
Sew sides together

STEP FOUR

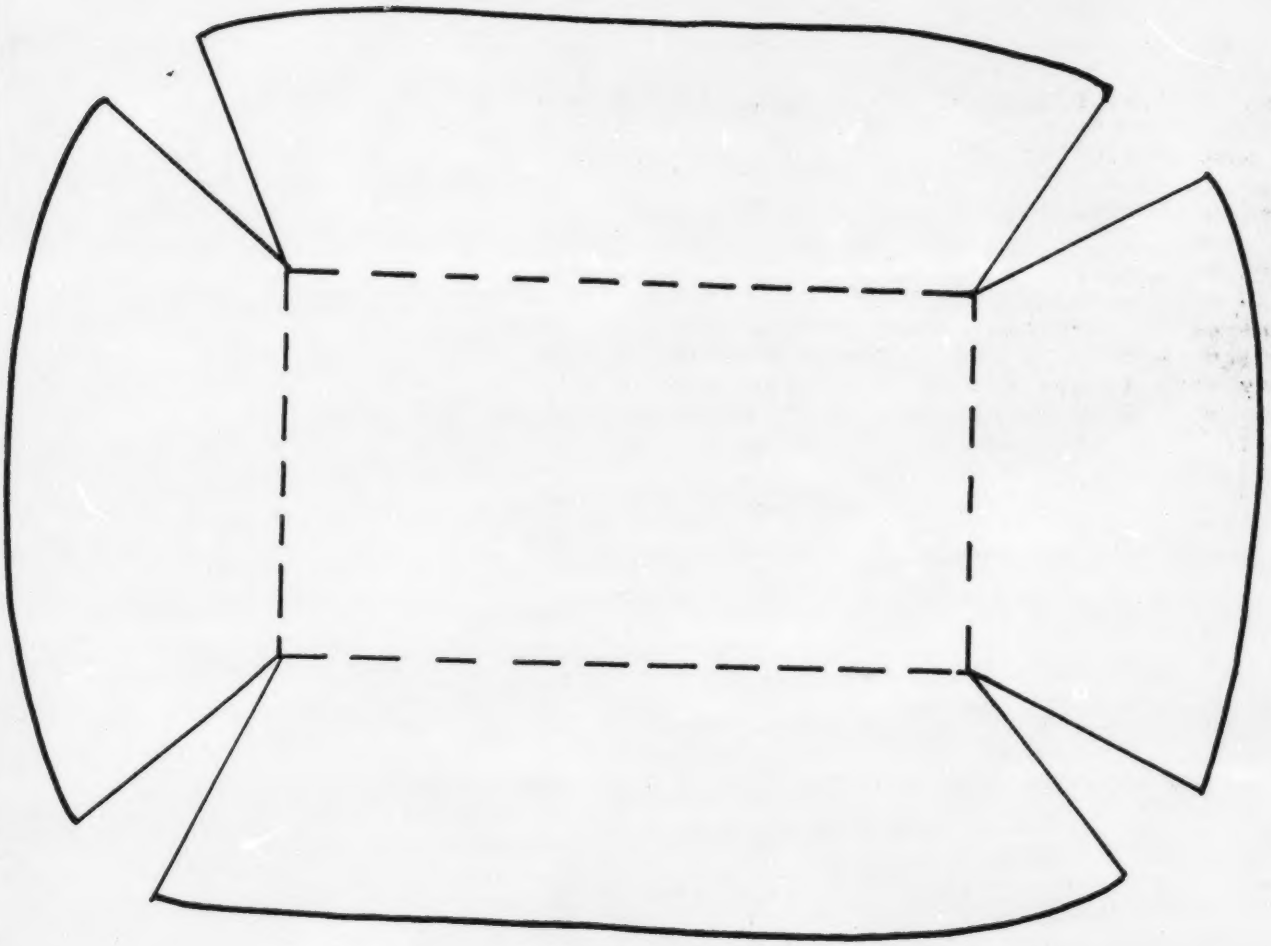


Paper clip edgings in place

STEP FIVE



Lay twine on top edge and sew down with yarn



PATTERN

WHO, WHAT OR WHEN

OBJECTIVES: To strengthen verbal communications and assist in building a stronger verbal descriptive skills.

TOOLS: None for exercises 1 and 3. Leaders choice for exercises 2 and 4.

PROCEDURE: Leader starts by pointing out how each person is not only unique in personalities, appearance but also in the way we express ourselves. Poor cummunications can lead to misunderstandings and hurt feelings.

Start with exercise number one. This will make students aware of differences in communicating and see that descriptions are an intricate part, of our every day speaking. Leader may want to set a time frame for these exercises.

EXERCISE 1: Have the students describe how they would feel if they were a bowling ball.

EXERCISE 2: Put an object in a sack, have the student feel the sack and allow him/her to shake and move it. Have them describe what they think is inside the sack.

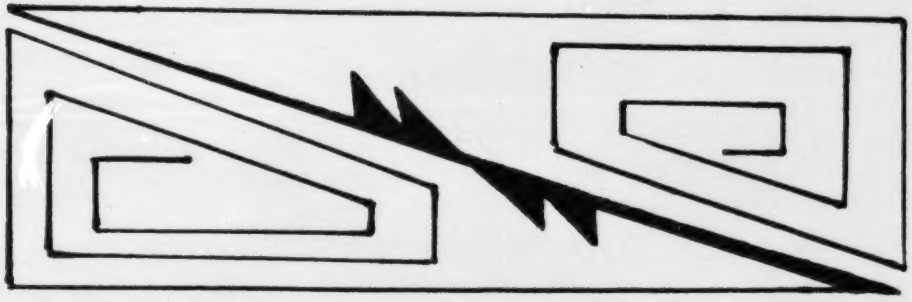
EXERCISE 3: Have students decide upon an object, a legend (animals or people), or a famous Indian. Have them describe what they are, who they are in general terms. Be sure not to let students tell what he is or give specific information as to a specific function. Limitations will depend upon the age of the groups.

EXAMPLE: Primary grade: I'm a round object covered with rawhide. Some tribes use sticks to beat on me, other tribes use their hands. All tribes use me for their ceremonial functions and dances. ANSWER: A drum.

EXAMPLE: Intermediate grade: I'm a famous Nez Perce Chief. My tribe is noted for their excellent horsemanship of the Appaloosa horse. I surrendered at the Bear Paw Mountains of Montana. My war tactics are still being studied at West Point. Who am I?

ANSWER: Chief Joseph

EXERCISE 4: Prepare a box of items; the items might include an arrowhead, a sea shell, different shaped beads, feather, cedar bark, piece of a fish net, quills (with points removed), etc. Don't reveal any of the objects to the rest of the class, ask one of the students to describe one of the objects. Based upon students description have class members guess what is being described. (Work within a time frame.) If an item is not guessed, show it and have the rest of the class help with the description of it. You may want to have the class draw what they think the object is.



CODED INDIAN ORATORS

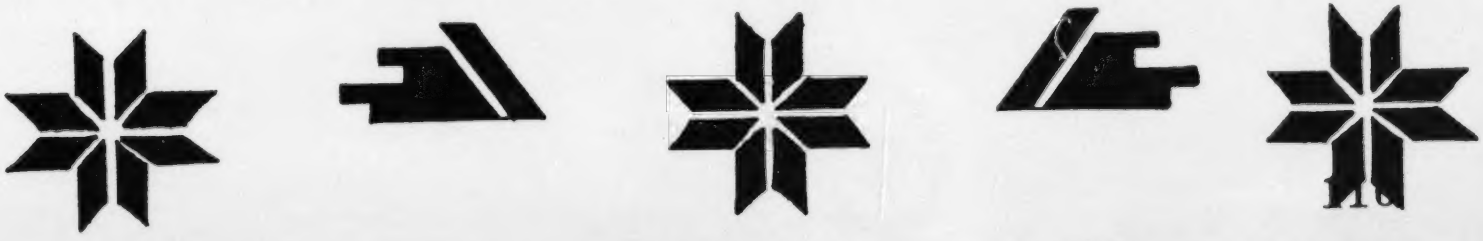
OBJECTIVES: To make the Indian student aware of the wisdom and feelings of some of their ancestors; the non-Indian student may profit by examining the quotes for some insight and understanding of our Indian peoples. This is a fun brain teaser for the seventh and eighth graders who enjoy puzzles.

TOOLS: Copies of the dittos for the students.

PROCEDURE: Leader may wish to start by giving a quote, and discussing what they think the meaning and/or feelings are behind quote.

Example quote: "This we know; the earth does not belong to man, man belongs to the earth. This we know. All things are connected like blood which unites one family. All things are connected." By Chief Seattle, Suquamish.

My interpretation: The earth feeds, clothes and shelters man; the earth is man's protector and provider--so how can we own her (earth)? It's more like we are her children. But one man's scarring of her skin can affect the whole family of man. "All things are connected." Man needs to honor, respect and take care of the earth, so that she will always be in harmony and balance, because only in this way can she continue to protect and provide for us. In each quote a new code system has been given. Each letter in the alphabet has been changed with another letter. You must break the code to read the quote.



SUGGESTIONS: Students may work on quotes individually, in pairs or as a whole classroom. Leader may wish each student to pick one quote, break the code and write his thoughts on quote.

This could be used in conjunction with U. S. history class. Most of these quotes can be found in the book INDIAN ORATORY by Vanderwerth.

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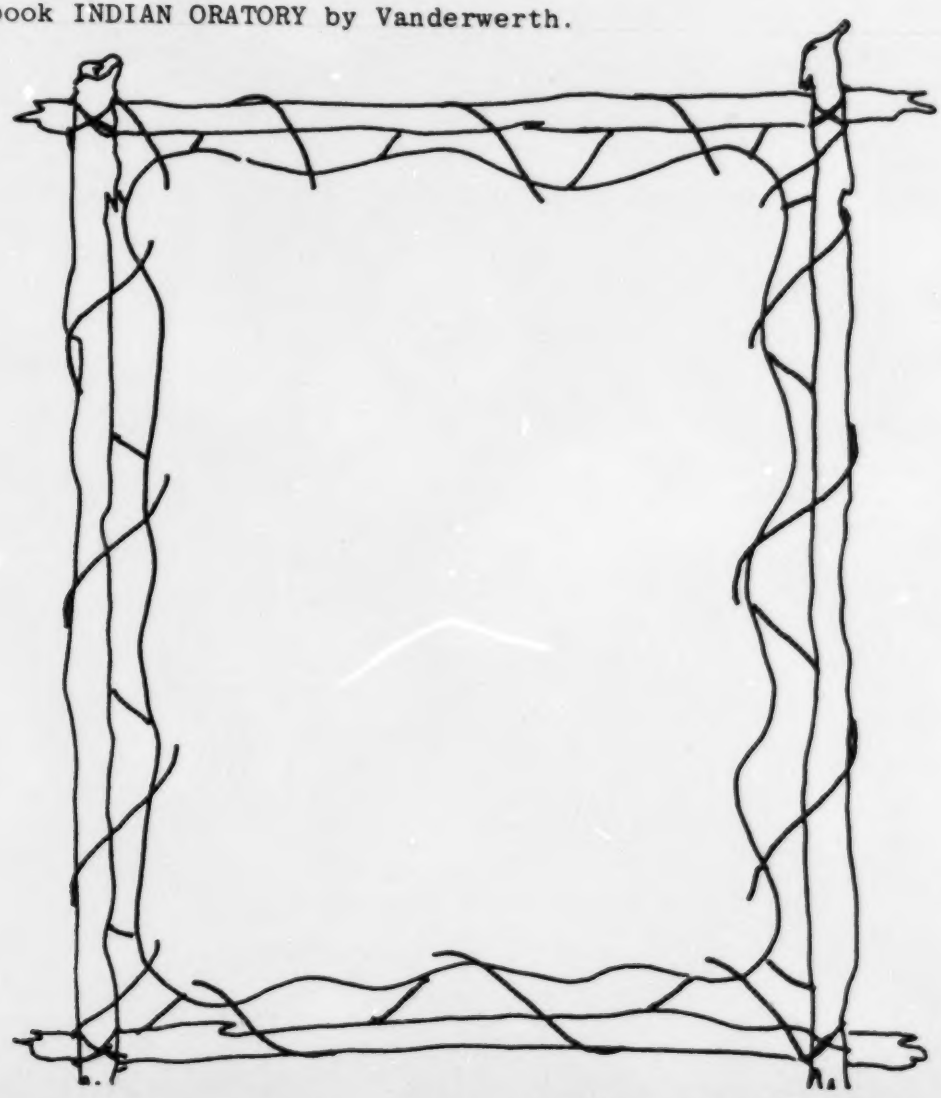

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CODED INDIAN QUOTES

1. "Qhg difh cn hpy wify hc kqgp hc vy wifyx.

   Gyzywi

2. "X hxyy vxkwe ab lact Vbctftc."

   Rwxtv Padtjw (1877)

3. "Dsxlx rm asx asrvpxa? Zihx, Dsxlx rm asx xtzrx? Zihx. Asx xhw iy orcrhz thw asx uxzrhhrhz iy mbycrto."

   Vsrxy Mxtaaox
   Mbjbtnomx

4. "Tijglzwj lzw Yjwsl Khatal zsk usvw mk add."

   Jmv Bsucwl (1792)
   Kwfwus

5. "Gak nkig ibwou ijdosyzj in jzoj gakd eadri nog ya or ikmvsyzj ja Akd Zwodji."

   Qaqzsiw (1866)
   Qzdsqozko, Oboqzw

6. "Ovg fh kfg lfi nrmwh gltvgsi amw hvv dszg prmw lu oruv dv xzm nzpv uli lfi Xsrowivm."

   Hrggrmt Yfoo
   Hrlfc

7. "Big fea li dsug mzj jimb cezjbo qegf ao xiyxbi, hyv gfi jimj mvi zyg xyqivbiuu. Jimj, Jej Eumo? Ggivi eu zy jimj, yzbo m kfmzti yh qyvbj'u."

   Kfieh Uimggbi (1853)
   Uswsmaeuf

ANSWERS TO INDIAN QUOTES

1. "It's part of the cure to wish to be cured."

Seneca

2. "I will fight no more forever."

Chief Joseph (1877)
Nez Perce

3. "Where is the thicket? Gone. Where is the eagle? Gone. The end of living and the beginning of survival."

Chief Seattle
Suquamish

4. "Brother the Great Spirit has made us all."

Red Jacket (1792)
Seneca

5. "You must speak straight so that your words may go as Sunlight to our Hearts."

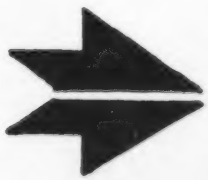
Cochise (1866)
Chiricahua, Apache

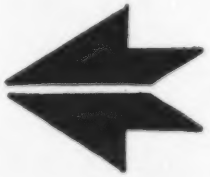
6. "Let us put our minds together and see what kind of life we can make for our children."

Sitting Bull
Sioux

7. "Let him be just and deal kindly with my people, for the dead are not powerless. Dead, did I say? There is no dead, only a change of worlds."

Chief Seattle (1853)
Suquamish





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OBJECTIVE: To aide 7th and 8th grade students in understanding prejudices and possible ways of dealing with prejudice.

TOOLS: The following poem; done by a young Plains Indian.

YOU SMILE, I SMILE.
SO WE'RE BOTH HAPPY.
BUT DEEP DOWN INSIDE
THERE IS HATRED BETWEEN US.
LET US NOT SHOW OUR INSIDE
FEELING TO ONE ANOTHER.
JUST KEEP ON SMILING
UNTIL WE SMILE AWAY OUR HATE.

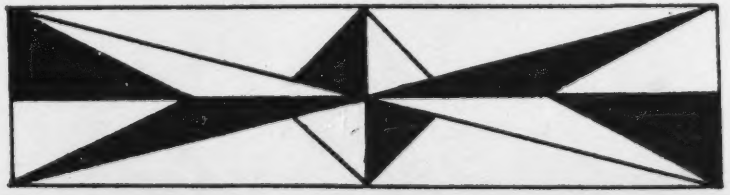
Calvin O'John
quote from Stan Steiner's book
(paperback edition, pg. 75)
"The New Indian"

PROCEDURE: Discuss what prejudice is and the various ways that people have of handling their feelings. Then discuss Calvin O'John's poem of deceptive silence. The Leader may want to discuss the following questions.

1. Does the line "You smile, I smile" mean the people are happy? Could it be a means of covering fear, hate and/or deception?

2. Is the solution of hiding behind the smiles in the last two lines working?
   "Just keep on smiling, Until we smile away our hate".
   Why? Why not?

3. Do you feel the fears of either side should be covered up? How would you handle these fears?
   The Leader must stress that an Indian normally would not speak of his deepest emotions to those he thought might betray him. Thus to talk of hatred could evoke severe consequences (he felt it was better to talk of the good ways). Many times he felt it was dangerous to speak the truth, so it was safer not to speak at all, playing the mute.



4. Does sterotyping lead to forms of prejudice? Does this poem sterotype either the Indian or the Non-Indian?

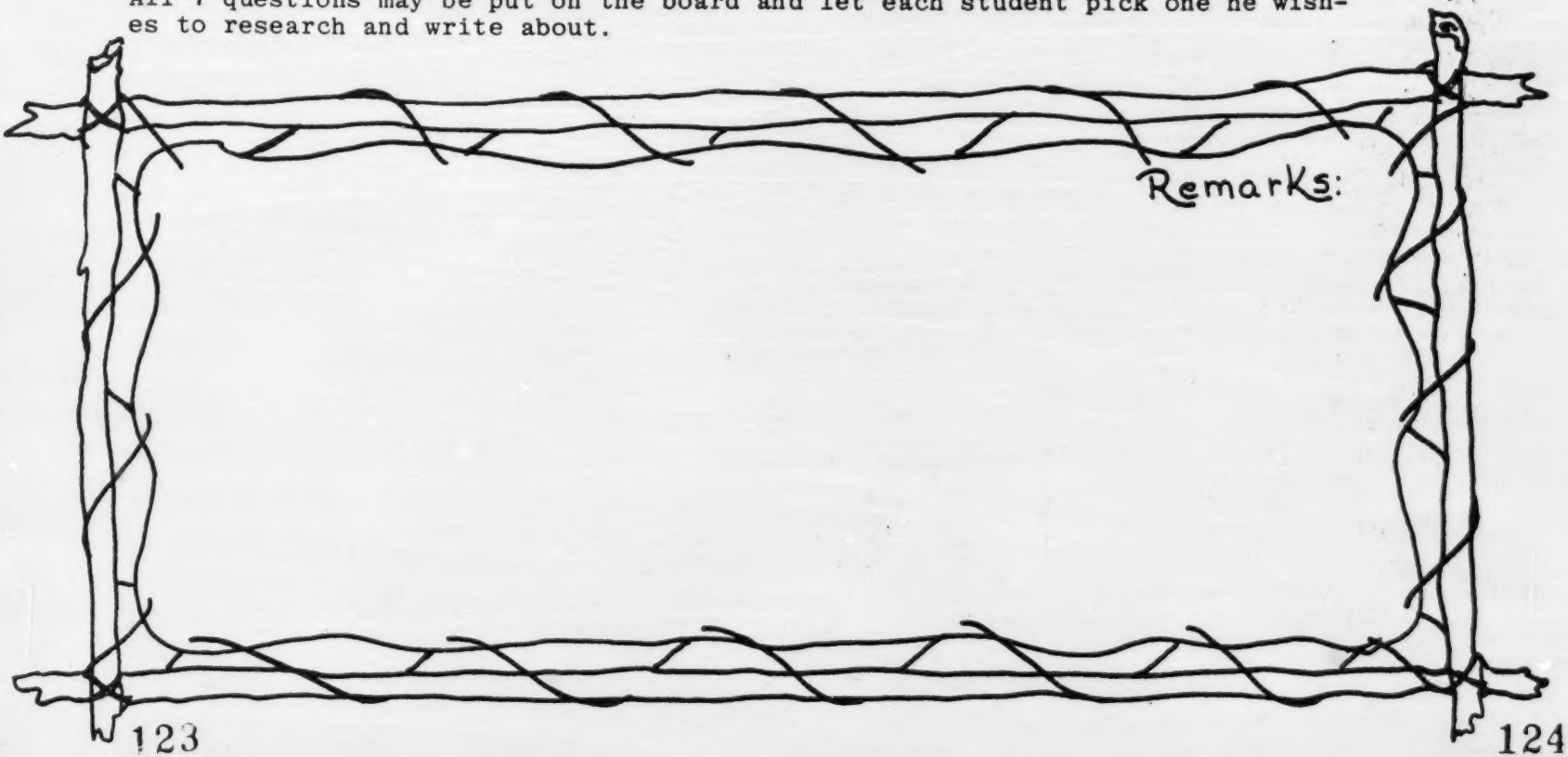
5. How do you think sterotyping of the Native American Indian developed? What are somethings, going on today that still sterotype the Indian?

6. Do you think Indian's have a sterotype image of the Non-Indian? If so what are they; how did they develop?

7. Do you feel some prejudice feelings can also come from past treatment and/or past judgements?

SUGGESTIONS: Outcome of these questions and the discussion period will vary from class to class. The Leader must always keep control of the discussion period. The Leader may want to eliminate some questions.

All 7 questions may be put on the board and let each student pick one he wishes to research and write about.



BEAUTY IS BEFORE ME
AND BEAUTY BEHIND ME,
ABOVE AND BELOW ME HOVERS THE BEAUTIFUL,
I AM SURROUNDED BY IT,
I AM IMMERSED IN IT.
IN MY YOUTH I AM AWARE OF IT,
AND IN OLD AGE
I SHALL WALK QUIETLY
THE BEAUTIFUL TRAIL.

Navajo Benedictory Chant